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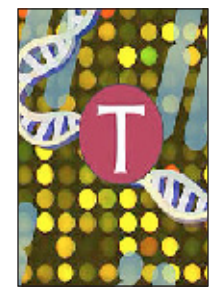

In Vitro Testing Encouraged

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WASHTENAW JEWISH NEWS

October 2011 Tishrei/Cheshvan 5772 Volume XXXI Number 2 FREE

What's new in joint replacement?

Avram Kluger, special to the WJN

The Maimonides Society of the Jewish Federation of Greater Ann Arbor will present a symposium entitled 'Hips and Knees: What's New in Joint Replacement?' on October 16, from 9 a.m. to noon, at the Kellogg Eye Center, 1000 Wall Street.

The program will feature two Ann Arbor experts. David Markel, MD, is an orthopedic surgeon with an active local practice in hip and knee replacement and is also active in education and research. Steven Goldstein, PhD, is an internationally recognized bio-engineer active in research and development of joint prostheses.

David Markel, MD,

Steven Goldstein, PhD

Dr. Markel was drawn to surgery during medical school. Orthopedics appealed to him, he said, because it allowed him to "fix things. You have very positive outcomes." Goldstein was drawn to this field because it blended life sciences with engineering. The University of Michigan has been a pioneer in the field of joint replacement for many years, starting with the early leadership of professors Herbert Kaufer, MD, and Larry Matthews, MD.

Orthopedics has progressed to the point where we can reliably improve mobility and eliminate pain. According to Dr. Markel, currently implants are stable in 95 percent of patients. His great satisfaction is having a patient say "You gave me my life back."

Goldstein noted that the modern era in implants began in the 1980s. Current implant materials are able to outlast any possible need. In the past 20 years, significant advances in orthopedics have also occurred in the instruments used to insert the implants.

Although orthopedics is a relatively small specialty, it has a large impact on healthcare spending. Patients are predominantly elderly. As a result, members of this field are becoming more involved in advocacy as legislators and lobbyists turn to orthopedists for their perspectives on healthcare. Additionally, as battlefield medicine is increasingly effective in saving lives, the Department of Defense is recognizing the importance and need for ways to reconstruct, replace or regenerate injured joints and tissues in wounded veterans.

The research focus is now on tissue regeneration, rather than on manmade replacement materials. The cartilage in one's joints has very limited capacity for repair. Goldstein and others are looking for ways to expand that capability. With an aging population, the need to repair aging joints is continually increasing. According to Goldstein, there will not be enough joint surgeons in the next 20 years to fill the demand for joint replacement.

The Maimonides Society of the Jewish Federation of Greater Ann Arbor was established to strengthen the bonds between healthcare professionals and to serve the community through educational, social and philanthropic activities. The event is free and open to the public. Advance registration, by October 10, is requested. RSVP online at www.jewishannarbor.org or contact Cindy Adams at 677-0100 or at cindy@jewishannarbor.org. ■

JLI course to "debunk the myths"

Paul Shapiro, special to the WJN

JLI graduating class of Spring 2011

The Rohr Jewish Learning Institute (JLI) will present "Fascinating Facts: Exploring the Myths and Mysteries of Judaism"; the six-session course will commence on Tuesday, November 15.

Rabbi Aharon Goldstein of the Ann Arbor Chabad House will conduct the six-course sessions at 9:30-11 a.m., and 7:30-9 p.m., at the Chabad House and the Jewish Community Center of Greater Ann Arbor.

"As the People of the Book, we strongly believe Jews should know the richness of their Jewish heritage," explains Rabbi Goldstein, the local JLI instructor, "and that is what we hope to accomplish in Ann Arbor with this entertaining new educational offering."

Spanning a wide range of intriguing subjects, "Fascinating Facts" will include sessions on Jewish myth and urban legend, biblical stories and events, Jewish foods, the Hebrew language, life cycle events, and mysteries of the occult. The course will address issues such as the Jewish view on Satan and the evil eye, whether angels have wings, and why pork is considered the quintessential non-kosher food.

"We've designed this course as a fun and insightful overview of Jewish heritage to promote a Jewish cultural literacy within the community," says Rabbi Zalman Abraham, of JLI's Brooklyn Headquarters, "We aim to enlighten even the most seasoned trivia buffs with a treasure trove of 'Who knew?' Jewish factoids."

Like all JLI programs, "Fascinating Facts" is designed to appeal to people at all levels of Jewish knowledge, including those without any prior experience or background in Jewish learning. All JLI courses are open to the public, and attendees need not be affiliated with a particular synagogue, temple, or other house of worship. The course is $80.

Interested students may call 995-3276, extension 2, or visit www.myJLI.com for registration and other course-related information. ■

Course description

Does Judaism believe in guardian angels? Why do Jews use matchmakers? Who wrote the handwriting on the wall? A fun course in Jewish cultural literacy, full of surprising facts, myths, and mysteries surrounding Jewish tradition and practice.

Lesson One: Jewish Myths, Misconceptions, and Urban Legends
Lesson Two: So You Think You Know Something About the Bible
Lesson Three: Foods and Feasts
Lesson Four: Abracadabra: Or—It's All Hebrew to Me
Lesson Five: Womb to Tomb.
Lesson Six: Blessings, Curses, Omens, and Spirits

Jewish Book Festival returns to Ann Arbor November 1–13

Halye Aisner, special to the WJN

The Jewish Community Center of Greater Ann Arbor will hold its 24th Annual Jewish Book Festival, November 1–13. Bernie Banet, Lisa Bernstein and Mimi Chapman are the Book Festival chairs. The event is supported by the Fred and Ned Shure Endowment, as well as many local community organizations, business and individuals. Many compelling and diverse authors are scheduled to speak during noontime Lunch and Learn presentations, evening events and both Sundays. All author presentations are free and open to the community. Lunch may be purchased at the Lunch and Learn events for $10 in advance or $12 at the door. New to the Book Festival this year will be the "J-Café" where gourmet coffees, teas and pastries will be available for purchase. For more information or to become a sponsor, contact Karen Freedland at 971-0990 or karenfreedland@jccfed.org.

Jewish Book Festival details on page 4

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J Street supports drive for urgent action to resolve Israeli-Palestinian conflict

Tamar Weaver, special to the WJN

In August, 19 pro-Israel, pro-peace activists from Ann Arbor and Metro Detroit delivered 533 postcards signed by constituents to the offices of Senator Carl Levin and Senator Debbie Stabenow and 117 postcards to office of the 15th District's Representative John Dingell, calling for urgent US action to achieve a two-state resolution to the Israeli-Palestinian conflict.

PHOTO CREDI GREGORY FOX

Rep. John Dingell with, (from left to right) Ellie Davidson, Aaron Rosenthal, Rebecca Kanner, Susan Grubb, Bob Davidow, Ruth Shabazz, Ed Davidson and Tamar Weaver. (not in photo) were Toby Citrin and Gregory Fox.

Representative Dingell met the nine J Street Ann Arbor activists at his Dearborn office where they discussed a two-state solution to securing both Israel's physical borders and its future as a democracy and a Jewish homeland. The Ann Arbor activists, joined by 10 J Street Detroit supporters, also met with staffers from the Detroit offices of Senator Levin and Senator Stabenow.

The Michigan meetings were a part of J Street's first National Day of Action, which brought 1,075 activists out to deliver over 40,000 postcards to 101 congressional offices across the country.

"The contours of a viable two-state solution are already well known. We are demonstrating nationwide that that there is broad and deep political support in this country for US diplomatic leadership to help turn these contours into secure and recognized borders," said Rebecca Kanner, J Street Ann Arbor chair. "We are here to make it clear to our elected leadership that the most pro-Israel step they can take is to support a two-state solution."

The J Street activists support President Obama's vision, articulated in his May 19 address, to negotiate the establishment of a Palestinian state along the 1967 lines, with mutually agreed upon land-swaps and robust security guarantees to protect Israel. These parameters have been the policy of the last three U.S. administrations and have been endorsed by former Israeli prime ministers Ehud Barack and Ehud Olmert.

A recent poll commissioned by J Street found that American Jews, by a margin of nearly 5-to-1, back an active U.S. role in resolving the Israeli-Palestinian conflict. Sixty-seven percent support such engagement even if it means the United States publicly stating its disagreements with both the Israelis and the Arabs.

J Street Ann Arbor, is the local grassroots arm of J Street. J Street was founded to give political voice to American Jews and other supporters of Israel who, informed by their progressive and Jewish values, believe that a two-state solution to the Israeli-Palestinian conflict is essential to Israel's survival as the national home of the Jewish people and as a vibrant democracy. J Street's mission is two-fold: first, to advocate for urgent American diplomatic leadership to achieve a two-state solution and a broader regional, comprehensive peace and, second, to ensure a broad debate on Israel and the Middle East in national politics and the American Jewish community. ■

Hadassah to hold Game Night in November

Martha Young, special to the WJN

Ann Arbor Hadassah will host Game Night, Wednesday, November 16, 7 p.m. at the Jewish Community Center of Greater Ann Arbor. This event is open to all women in the community for a $5 entry fee, payable at the door. There will be games of Mah Jongg, bridge, Scrabble, Bananagrams, Rummikub and more. Lessons will be available for those who want to learn Mah Jongg. The evening will also include desserts, snacks, and beverages, a raffle and prizes. Women who attend will have the opportunity to become life members of Hadassah at the special centennial price of only $100. RSVP to Julie Ellis at 665-0439 or juliergellis@yahoo.com. For a ride, contact Martha Young at 769-7523.

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The deadline for the November issue of the *Washtenaw Jewish News*, is Friday, October 7.
Publication date: Wednesday, October 26
Extra copies of the *Washtenaw Jewish News* are available at locations throughout Washtenaw County.

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Hatcher Library to host talks related to photo exhibit of WWII partisans

WJN *staff writer*

Pictures of Resistance: The Wartime Photographs of Jewish Partisan Faye Schulman" is now on exhibit at the Hatcher Library Gallery. The lives of partisans depended on their ability to remain unseen, undocumented and unidentifiable. But one fighter, Faye Schulman, had a camera. Schulman's rare collection of images captures the camaraderie, horror and loss, bravery and triumph of the rag-tag, tough partisans—some Jewish, some not—who fought the Germans and their collaborators. The exhibit was produced by the Jewish Partisan Educational Foundation and was curated by Jill Vexler, Ph.D. The exhibit runs until November 27, 2011.

Zvi Gitelman, political science professor, Preston R. Tisch Professor of Judaic Studies, and head fellow at the Frankel Institute for Advanced Judaic Studies at the University of Michigan, will make brief remarks at the exhibit opening Wednesday October 5 from 4–5:30 p.m., followed by a talk by Lenore Weitzman. Weitzman, currently a fellow at the Frankel Institute for Advanced Judaic Studies, will discuss major themes from her book, *Women in the Holocaust.*

Zvi Gitelman

Tuesday, October 11, 7–8:30 p.m., Jill Vexler, Ph.D., will discuss the work she did while curating the exhibit. Vexler is a cultural anthropologist who specializes in curating museum exhibitions about world cultures.

Tuesday, October 25, 5:30–7 p.m., Brian Porter-Szucs, associate professor of history at University of Michigan, will speak on "Poles and Jews During WWII: Beyond Martyrology." This program is sponsored by the University of Michigan Library and the Weiser Center for Europe and Eurasia

Jill Vexler

All events will be held in the Harlan Hatcher Graduate Library, Gallery in Room 100 (use Diag entrance) 913 South University Avenue. All events are free and open to the public.

This exhibit is made possible by Thomas and Johanna Baruch, the Epstein/Roth Foundation, the Purjes Foundation, the Charles and Lynn Schusterman Family Foundation, the Koret Foudnation, the Taube Foundation for Jewish Life and culture, the Holocaust Council of UJA MetroWest, and Diane and Howard Wohl. ■

Brian Porter-Szucs

Foundation offers planned giving seminar

David Shtulman, special to the WJN

The Jewish Community Foundation of Greater Ann Arbor will offer a free program on planned giving and estate planning at the Jewish Community Center of Greater Ann Arbor on Wednesday, October 5, from 7–9 p.m.

With economic and tax reforms on the table in Congress that threaten charitable deductions and other changes to the tax code that can effect family financial planning, the Foundation is inviting community members to learn about how planned giving and the Jewish Community Foundation can be used by families interested in fulfilling their charitable goals, protecting their financial security and contributing to the future financial well-being of the Jewish community and its institutions.

Foundation Chair Joan Lowenstein will moderate a program featuring Christopher Belcher, vice-president and Wealth Management advisor at Fifth Third Bank, and Daniel O. Brandeis, executive director of the United Jewish Federation Foundation of Pittsburgh.

To register for this event, contact Cindy Adams at 677-0100 or Cindy@jewishannarbor.org, or sign up online at www.jewishannarbor.org.

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Jewish Book Festival Schedule of Events

Tuesday, November 1, noon

Jaimy Gordon, author of *Lord of Misrule*

Lunch and Learn Event. Lunch is $10 in advance or $12 at the door. Author presentation is free.

At the rock-bottom end of the sport of kings sits the ruthless and often violent world of cheap horse racing, where trainers and jockeys, grooms and hot-walkers, loan sharks and touts all struggle to take an edge, or prove their luck, or just survive. *Lord of Misrule* (2010 National Book Award Finalist) follows five characters through a year and four races at Indian Mound Downs, downriver from Wheeling, West Virginia.

Jaimy Gordon

Jaimy Gordon's third novel, *Bogeywoman* was on the *Los Angeles Times* list of Best Books for 2000. Her other writings include *She Drove Without Stopping, A Nights Work, Circumspections from an Equestrian Statue*, and the fantasy classic novel *Shamp of the City-Solo*. She teaches at Western Michigan University in Kalamazoo and in the Prague Summer Program for Writers.

Thursday, November 3, 7:30 p.m.

COMMUNITY READS- Purchase the book in advance at the JCC, and have a sit-down with the author at the event.

Lee Kravitz, author of *Unfinished Business—One Man's Extraordinary Year of Trying to Do the Right Things*

This is the inspirational book about rediscovering the best parts of ourselves. After losing his job, Lee Kravitz—a man who had always worked too hard and too much—took stock of his life and decided to spend an entire year making amends and reconnecting with the people and parts of himself he had neglected. Kravitz travels across the globe and along the way learns that the things we let slip are exactly what have the power to transform, enrich, enlarge, and complete us.

Lee Kravitz

Kravitz grew up in Cleveland, Ohio, and attended Yale and Columbia universities. An award-winning journalist, he most recently was editor-in-chief of *Parade* magazine. He is currently the board president of Youth Communication, and lives in New York City and Clinton Corners, New York, with his wife and three children.

Friday, November 4, 4:30 p.m.

Welcome the Sabbath with gourmet challah and wine at this pre-Shabbat event

Dr. Marc Agronin, *author of How We Age: A Doctor's Journey into the Heart of Growing Old*

Dr. Marc Agronin writes luminously and unforgettably of life as he sees it as a physician. His beat is a nursing home in Miami that some would dismiss as "God's waiting room." As Agronin learned, the true scales of aging aren't one-sided—you can't list the problems without also tallying the hopes and promises. Drawing on moving personal experiences and in-depth interviews with pioneers in the field, Dr. Agronin conjures a spellbinding look at what aging means today.

Dr. Marc Agronin

Marc Agronin, M.D., is a board-certified adult and geriatric psychiatrist currently serving as the Medical Director for Mental Health and Clinical Research at Miami Jewish Health Systems. A Harvard University graduate, Dr. Agronin received his medical degree from Yale University. His articles have appeared in The *New York Times* and many other publications. He lives in Cooper City, Florida.

Sunday, November 6,

9–11 a.m.: Local Authors Breakfast—Celebrating Our Community's Creativity!

***Featuring….**

Jane Alkon, author of *The Remarkable Mr. Boy*

Valerie Scho Carey, author of *Harriet and William and the Terrible Creature*

Judith Laikin Elkin, author of *Walking Made My Path*

Shelly Kovacs and David Schoem, authors of *College Knowledge for the Student Athlete*

Rabbi Robert Levy, author of *The Jewish Pedaler*

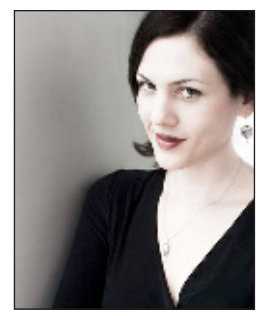
Doug Moffat, author of *In God's Shadow*

Martin Stolzenberg, author of *Through Brooklyn Eyes*

*As of press time

Noon: Rachel DeWoskin, author of *Big Girl Small*

Judy Lohden is your above-average 16-year-old, full of big dreams for a big future. With a singing voice that can shake an auditorium, she should be the star of Darcy Academy. So why is she hiding out in a seedy motel room? The fact that the national media is on her trail after a controversy that might bring down the whole school could have something to do with it. And that scandal has something—but not everything—to do with the fact that Judy is three feet nine inches tall.



Rachel DeWoskin

Rachel DeWoskin's first book, the memoir *Foreign Babes in Beijing*, is being developed as an HBO series. Her debut novel *Repeat After Me*, won a *Foreword Magazine* Book of the Year award. DeWoskin is currently working on an article about Chinese twitter for *Vanity Fair*, a screenplay about concubines, and a new novel, *Statutory*.

7:30 p.m.: Jeremy Ben Ami, author of *A New Voice for Israel-Fighting for the Survival of the Jewish Nation*

As the likelihood of a two-state solution in Israel and Palestine recedes, many Americans are growing frustrated with the hard-line unquestioning stance of traditional Israel advocates, yet remain pro-Israel and want to ensure its future security. In *A New Voice for Israel*, moderate Jeremy Ben-Ami explores how the U.S.'s current policies toward Israel are largely based on a handful of assumptions that do not hold up against the current realities.

Jeremy Ben Ami

Jeremy Ben-Ami is the founder and president of J Street, and advocacy group and political action committee that is both pro-Israel and pro-peace. During his 25-year career in government, politics, and communications, Ben-Ami has worked with both President Bill Clinton and Howard Dean. He also started the Israeli firm Ben-Or Communications while living in Israel in the late 1990s. He lives in Washington, D.C.

Monday, November 7, 7:30 p.m.

Mitchell Bard, author of *The Arab Lobby—The Invisible Alliance That Undermines America's Interests in the Middle East*

This is the first book to challenge the idea that an all-powerful Israeli lobby controls U.S. Middle East policy and demonstrate that a countervailing Arab lobby exists and is actually more powerful. Documenting 70 years of complicity at the highest levels of government and corporate America, The Arab Lobby challenges us to shake off long-standing, toxic alliances and cement ties with countries that share our values and interests.

Mitchell Bard

Mitchell Bard, Ph.D., is one of the leading authorities on U.S.-Middle East policy. He is the executive director of the American-Israeli Cooperative Enterprise and director of the Jewish Virtual Library, the world's most comprehensive online encyclopedia of Jewish history and culture. He has written or edited more than 20 books.

Tuesday, November 8

Noon: Charles Butter, author of *Crossing Cultural Borders: Universals in Art and their Biological Roots*

Lunch and Learn Event. Lunch is $10 in advance or $12 at the door. Author presentation is free.

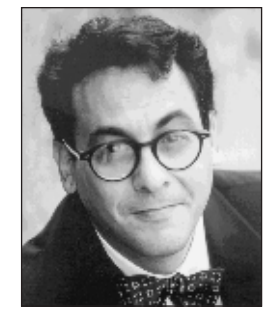
Crossing Cultural Borders: Universals I Art and Their Biological Roots is a book written for art lovers. It describes how artists from prehistoric to modern times have exploited brain systems that evolved for survival to create art that viewers around the world admire today. This neuroesthetic approach to art offers new insights into several universal aspects of art and suggests new solutions to old puzzles.

Charles Butter

Charles Butter is a retired psychologist and neuroscientist who has written numerous articles on brain, vision and behavior. He wrote *Crossing Cultural Borders* for art lovers, who would consider looking at art in a different way—by looking at the art of different cultures in terms of their similarities rather than through the customary lens of culturally-specific styles and subjects

6:30 p.m.: Sponsor Reception honoring Jewish Book Festival sponsors who donate $180 and more to the 2011 JCC Book Festival. Sponsors will enjoy wine, hors d'oeuvres, meet the author and attend a book signing

7:30 p.m.: Dr. Howard Markel will discuss his new book, *Anatomy of Addiction: Sigmund Freud, William Halsted, and the Miracle Drug Cocaine*



Dr. Howard Markel

From acclaimed medical historian Dr. Howard Markel, author of *When Germs Travel*, the astonishing account of the years-long cocaine use of Sigmund Freud, a young, ambitious neurologist, and William Halsted, the equally young, pathfinding surgeon. Markel writes of the physical and emotional damage caused by the then-heralded wonder drug, and how each man ultimately changed the world in spite of it—or because of it. One became the father of psychoanalysis; the other, of modern surgery.

Howard Markel, M.D., Ph.D. is the George E. Wantz Distinguished Professor of the History of Medicine and director of the Center for the History of Medicine at the University of Michigan. He also holds professorial appointments in psychiatry, public health, history and pediatrics. Dr. Markel is the author, co-author, or co-editor of ten books. His newest book, *An Anatomy of Addiction: Sigmund Freud, William Halsted, and the Miracle Drug Cocaine* was published to great critical acclaim and was both a *New York Times* Best Seller and a *New York Times Book Review* "Editor's Choice."

Wednesday, November 9

Kristallnacht Commemoration Day

4:30–8 p.m.: Workshop

Geared toward educators and youth group leaders

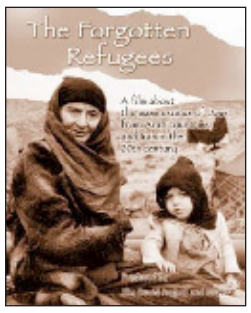
Teaching with Defiance—Jewish Resistance and the Bielski Partisans

A hands-on educator institute on teaching with the film, taught by the Jewish Partisans Educational Foundation. Free for educators. Vegetarian dinner included.

In conjunction with the photo exhibit "Pictures of Resistance," showing at the University of Michigan Graduate Library.

Each participant will receive: *Defiance* DVD with Eexcerpts, *Defiance* / Bielski Partisans Curriculum, DVD of ten short films on the Jewish partisans. Produced by the Jewish Partisan Educational Foundation.

This workshop is made possible by Robin and Alan Bell. Partner organizations include the Jewish Community Center of Greater Ann Arbor, Ann Arbor Public Schools, University of Michigan Judaic Studies Program and University of Michigan School of Education.



7:30 p.m.: Film showing of *The Forgotten Refugees*
Tickets are $10

The Forgotten Refugees explores the history, culture, and forced exodus of Middle Eastern and North African Jewish communities in the second half of the 20th century. Using extensive testimony of refugees from Egypt, Yemen, Libya, Iraq, and Morocco, the film recounts the stories of joy and suffering that nearly one million individuals have carried with them for so long. The film weaves personal stories with dramatic archival footage to tell the story of how and why the Jewish population in the Middle East and North Africa declined from one million in 1945 to several thousand today.

Thursday, November 19

Noon: George Bornstein, author of *The Colors of Zion- Blacks, Jews and Irish from 1845–1945*

Lunch and Learn Event. Lunch is $10 in advance or $12 at the door. Author presentation is free.

George Bornstein

A major re-evaluation of relationships among Blacks, Jews, and Irish in the years between the Irish Famine and the end of World War II, *The Colors of Zion* argues that the cooperative efforts and sympathies among these three groups was much greater than often acknowledged. For the Black, Jewish, and Irish writers, poets, musicians, and politicians at the center of this transatlantic study, a sense of shared wrongs inspired repeated outpourings of sympathy.

George Bornstein is a C. A. Patrides Professor of Literature Emeritus at the University of Michigan. Bornstein joined U-M as associate professor in 1970, and is one of the most distinguished scholars of Modernism in his generation. He is the author of six critical books on 19th and 20th century literature.

7:30 p.m.: Ellen Feldman, author of *Next to Love*

Next to Love follows the lives of three young women and their men during the years of World War II and its aftermath, beginning with the men going off to war and ending a generation later, when their children are on the cusp of their own adulthood. The novel follows three childhood friends, whose lives are unmoored when their men are called to duty. Yet the changes that are thrust upon them move them in directions they never dreamed possible .

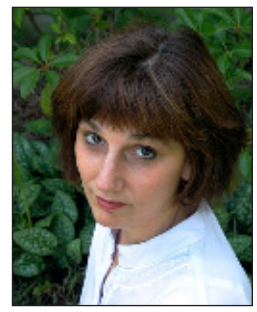
Ellen Feldman

Ellen Feldman, a 2009 Guggenheim fellow, is the author of *Next to Love, Scottsboro, The Boy Who Loved Anne Frank,* and *Lucy*. She writes both fiction and social history, and has published numerous book reviews. Ellen attended Bryn Mawr College and after further graduate studies at Columbia University, she worked for a New York publishing house. She lives in New York City.

Friday, November 11

Noon: Mira Bartók, author of *The Memory Palace*

Lunch and Learn Event. Lunch is $10 in advance or $12 at the door. Author presentation is free.


Mira Bartók

"People have abandoned their loved ones for much less than you've been through," Mira Bartók is told at her mother's memorial service. It is a poignant observation about the relationship between Mira, her sister, and their schizophrenic mother. *The Memory Palace* is a breathtaking literary memoir about the complex meaning of love, truth, and the capacity for forgiveness among family, and explores the connections between mother and daughter that cannot be broken .

Mira Bartók is author of 28 books for children. Her writing has appeared in several literary journals and anthologies and has been noted in *The Best American Essays* series. She lives in Massachusetts where she runs *Mira's List*, a blog that helps artists find funding and residencies all over the world. *The Memory Palace* is Bartók's first book for adults.

Sunday, November 13

9–10:30 a.m.: Children's Program—Curious George Comes to the Jewish Book Festival

COST: $5 Enjoy a pancake breakfast with special guest, Curious George

Guest readers will read from the *Amazing Adventures of Curious George.*

For more than 70 years, generations of young children have been charmed by the literary adventures of Curious George. Curious George is the protagonist of a series of popular children's books by the same name, written by Hans Augusto Rey and Margret Rey. The books feature a curious monkey named George, who is brought from his home in Africa by "The Man with The Yellow Hat" to live with him in a big city.

11 a.m.–6:30 p.m.: Global Day of Jewish Learning

11 a.m.–12:30 p.m.: Ilana Blumberg, *Being Human: Animals and People in Genesis* in the JCC's Newman Lounge.

12:30-1 p.m.: Kosher Lunch catered by Monica and Emil Boch. Reservations required. $10 in advance; $12 at door for lunch; at the JCC.

1–2:30 p.m.: Richard Primus *It's Not Your Money: Tzedakah and Taxation* in the JCC's Newman Lounge.

3:30-5 p.m.: Michael Weiss, *Judaism on the Fringe: The Samaritans* at the Michigan League, University of Michigan.

5–6:30 p.m.: Seth Winberg and Aliza Storchan, *All in the Family: Lot and his Daughters* at the Michigan League, University of Michigan. ■

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133rd UMS season 11/12

october

The Infernal Comedy: Confessions of a Serial Killer

John Malkovich & Musica Angelica Baroque Orchestra

Sophie Klussmann and
Claire Meghnagi sopranos
Martin Haselböck conductor
Saturday \ October 1 \ 8 pm
Hill Auditorium

John Malkovich makes his UMS debut portraying a dead serial killer who returns to the stage to present his autobiography in a public reading. As part of a theatrical opera of sorts, Malkovich, a 40-piece chamber orchestra, and two sopranos tell the real-life story of Jack Unterweger, a convicted murderer and acclaimed prison poet.

Sponsored by **Jane and Edward Schulak.**

Media Partners **WGTE 91.3 FM, Between the Lines, Metro Times,** and **Ann Arbor's 107one.**

University of Michigan Health System

Yuja Wang piano

Sunday \ October 9 \ 4 pm
Hill Auditorium

PROGRAM

Scriabin	24 Preludes, Op. 11
Rachmaninoff	Études-tableaux Op. 39 No. 6
Rachmaninoff	Études-tableaux Op. 39 No. 4
Rachmaninoff	Études-tableaux Op. 39 No.5
Rachmaninoff	Elegie, Op. 3 No. 1
Debussy	"La soirée dans Grenade" from *Estampes*
Albéniz	"Triana" from *Iberia* (Book II)
Ravel	"Alborada del gracioso" from *Miroirs*
Beethoven	Sonata No. 13 in E-flat Major, "Quasi una fantasia", Op. 27, No. 1
Scriabin	Sonata No. 5, Op. 53, "Poem of Ecstasy"

Supported **Donald Morelock.**
Media Partner **WGTE 91.3 FM.**

National Theatre Live: *One Man, Two Guvnors*

By **Richard Bean**
Directed by **Nicholas Hytner**
Sunday \ October 9 \ 7 pm
Michigan Theater

State Symphony Capella of Russia

Valery Polyansky conductor
Thursday \ October 13 \ 7:30 pm
St. Francis of Assisi Catholic Church

Program will include Russian choral works of Bortniansky, Tchaikovsky, Rachmaninoff, Taneyev, and Schnittke, as well as works of Manuel de Falla, Anton Bruckner, and Russian folk songs.

Goran Bregovic & His Wedding and Funeral Orchestra

Saturday \ October 15 \ 8 pm
Hill Auditorium

"It was party time...a Balkan free-for-all, and the jam-packed auditorium went wild." (*The Jerusalem Post*)

Media Partner **Michigan Radio 91.7 FM**

Water Stains on the Wall

Cloud Gate Dance Theatre of Taiwan

Lin Hwai-min artistic director
Friday & Saturday \ October 21 & 22 \ 8 pm
Power Center

The virtuosity of the dancers from the Taiwanese company Cloud Gate has caused critics to rave that they "possess a control and articulation that verge on the superhuman." (*Chicago Sun-Times*)

Sponsored by **Center for Chinese Studies at the University of Michigan.**
Supported by **Rani Kotha** and **Dr. Howard Hu.**
Media Partners **Between the Lines** and **Metro Times.**

Schola Cantorum de Venezuela

María Guinand conductor
Thursday \ October 27 \ 7:30 pm
St. Francis of Assisi Catholic Church

Schola Cantorum de Venezuela is one of the most important choral societies from the growing choral movement in Venezuela. Their Ann Arbor debut program, *Water and Fiesta*, features songs by composers from Venezuela, Brazil, Argentina, Peru, Colombia, Uruguay, Cuba, Mexico, and the US.

Media Partner **WRCJ 90.9 FM.**

Samuel Beckett's *Endgame* and *Watt*

Gate Theatre of Dublin

Michael Cogan director
Featuring **Barry McGovern and Rosaleen Linehan**
Thursday \ October 27 \ 7:30 pm
Friday & Saturday \ October 28 & 29 \ 8 pm
Power Center

"Quite simply outstanding...I got an almost delirious joy from hearing, and seeing, an hour-long distillation of Beckett's novel, *Watt*." (*Guardian*)

Individual performances are sponsored by the **Herbert S. and Carol L. Amster Fund** and the **Charles H. Gershenson Charitable Trust, Maurice Binkow, Trustee.**
Funded in part by the **Wallace Endowment Fund.**
Media Partners **Between the Lines, Michigan Radio 91.7 FM,** and **Ann Arbor's 107one.**

National Theatre Live: *The Kitchen*

By **Arnold Wesker**
Directed by **Bijan Sheibani**
Sunday \ October 30 \ 4 pm
Michigan Theater

University Musical Society **ums** **Call or click for tickets! 734.764.2538 \ www.ums.org**
Hours: Mon-Fri: 9 am to 5 pm, Sat: 10 am to 1 pm.

SPICE* of Life

***Social, Physical, Intellectual, Cultural, and Educational Programs for Adults**

Tuesdays

11 a.m.: Energy Exercise© with Maria Farquhar. $4 per session, or 3 sessions for $10

Noon: Dairy Lunch Buffet. $3 per person

1 p.m.: Games and Activities. Join in for a variety of games and activities including mahjong, quilting for the patients of Mott Hospital, art projects, and other card games.

1p.m.: Wii sports including bowling, tennis, golf and baseball. No sports or computer experience necessary.

Thursdays

10 a.m.: Energy Exercise© with Maria Farquhar. $4 per session, or 3 sessions for $10

11 a.m.: Current Events with Heather Dombey. A discussion of this week's news. Bring items of interest for group discussion.

Noon: ***Dairy Lunch Buffet***. $3 per person

1 p.m.: Thursday Special Events and Presentations (see next column for details)

2:15 p.m.: Sidney Warschausky Literary Group facilitated by group members. Call Merrill Poliner, 971-0990, for more information and the title of the current book.

Fridays

1:30 p.m.: Yiddish Reading Group at the JCC. Call Ray Juni for additional information at 761-2765.

Special events

Thursday, October 6

12:30 p.m.: Birthday celebration for all with October birthdays. Bring your family and friends for lunch and birthday cake.

1 p.m.: Rabbi Robert Levy, rabbi at Temple Beth Emeth, will speak about his recent sabbatical trip.

Thursday, October 13

JCC is closed in celebration of Sukkot

Wednesday, October 19

1 p.m.: Afternoon Delights concert co-sponsored by the Ann Arbor Symphony Orchestra. Featuring Ann Arbor Orchestra conductor and musical director Arie Lipsky and musical colleagues. Door opens at 12:50 p.m. Refreshments served at 1 p.m. Concert begins at 1:30 p.m. Tickets $8 at the door or from the Ann Arbor Symphony.

Thursday, October 20

JCC is closed in celebration of Simchat Torah

Thursday, October 27

12:30 p.m.: A registered nurse from Care Response will take and record blood pressures and address any questions. Free.

1 p.m.: University of Michigan Nursing Students will visit SPICE to present on health issues relevant to older adults.

JFS ElderLink Program seeks volunteers

Alice Miller, special to the WJN

Jewish Family Services of Washtenaw County's ElderLink program connects Jewish residents living in local care facilities who might otherwise feel detached from the Jewish community.

For five years, the JFS ElderLink program has provided training, education and programming to make care facilities friendlier places for their Jewish residents. A number of home care agencies and residential facilities as well as Arbor Hospice all currently participate in the ElderLink program.

Volunteers working with ElderLink are the face of the program to residents that look forward to the monthly one-on-one visits. "This is a rewarding way to connect with isolated Jewish community members," said Deborah Renner, the volunteer services and community outreach director at JFS. "Volunteers often walk into these appointments to smiling faces awaiting them."

Volunteers for the upcoming year are now being recruited. A volunteer with ElderLink pays brief visits to each of the Jewish residents at local facilities and is required to visit an assigned Jewish resident at least once a month, with a Jewish-styled treat, a copy of the Jewish newspaper and an interest in spending time with the resident.

If you are interested in volunteering with ElderLink Resettlement Program, call JFS at 769-0209.

JFS' history of providing resettlement aid

Alice Miller, special to the WJN

The Jewish value of *"hachnasat orchim,"* welcoming the visitor, is visible everyday at the Jewish Family Services of Washtenaw County as refugees from all over the world walk in the agency's doors.

As the only entity in Washtenaw County that is authorized to do refugee resettlement by the U.S. State Department, JFS has helped thousands of people become self-sufficient in their new life.

"We are honored to be the 'welcome committee,' representing both the American community as well as the Jewish community," said Mira Sussman, Resettlement Program Director for JFS.

No task is too big or too small in the resettlement process, as JFS helps refugees with everything from learning English and finding employment to setting up bank accounts and obtaining furniture.

"Part of JFS' philosophy is to help newcomers," Sussman said. "This is where the agency started and it has been JFS' commitment to the public for decades."

The visitors seeking aid have changed since a group of local volunteers helped the large influx of Soviet Jews coming to Michigan. In the 1980s, the Ann Arbor community officially became affiliated with HIAS (Hebrew Immigrant Aid Society) and continues to provide resettlement services to a wide variety of people from around the world. Many refugees in the 1980s came from the war in the former Yugoslavia. Today, the majority of the refugees at JFS are resettling due to the war in Iraq.

Regardless of a refugee's home country or religious affiliation, JFS uses the Jewish experience and history as a touchstone, keeping the agency focused on the critical nature of this service.

"Jews have a history of being 'the stranger,' and have a cultural experience of being outsiders and newcomers wherever they have lived," said Anya Abramzon, executive director of JFS. "We have an acute understanding of not being welcomed in society and are glad we can use those experiences to make our community a welcoming place."

Anyone interested in volunteering with or donating to the Resettlement Program should contact Mira Sussman at mira@jfsannarbor.org.

Hebrew Free Loan—a source of stability in Southeast Michigan

Kelli Dade Haines, special to the WJN

Throughout Southeast Michigan, Many have become accustomed to the hard facts of the economic struggles their family, friends and neighbors have faced. Many people who never thought they would have financial issues are now worried and hurting. Retirement funds, college accounts and savings are being used for other purposes, life costs are increasing, and banks aren't lending. What can one say when things are going so poorly for so many? One thing is that Hebrew Free Loan is here, and has been for 116 years.

The Detroit area's longest-serving local service agency began in 1895, when Jewish merchants pooled whatever money they could contribute, and created a fund from which any member of the community could borrow and repay without interest. Repaying into the pool was a matter of honor, so the next person could benefit. Since those days, using that same model and heartfelt sense of community, Hebrew Free Loan has provided interest-free loans to Jews who have nowhere else to turn. Borrowers today include professionals who cannot find work, single parents trying to make stable lives for their children, elderly women who have lost their nest eggs, the uninsured, the underinsured, and those dealing with home foreclosure, bankruptcy or divorce.

"We are able to act as a safety net for, and a resource to, the people in our neighborhoods who can't quite make this month's expenses, or can't see how they can manage the commitments they have on a daily basis," said HFL President Rob Schwartz. "People come to us because they know that, with our help, they will not merely survive, they will be given a real opportunity to thrive. They come to us because unplanned personal crises and events put them in a place they did not anticipate and did not prepare for, but they know that if they could only bridge the current period of their lives, they could get back to where they need to be and move forward. They also know that when they come to us, they can talk to people who offer a sympathetic ear and an understanding voice. They know it because we have earned that reputation in the community, and they know they will be treated with the respect and dignity they deserve."

"The reasons people approach Hebrew Free Loan for help are so varied," said HFL Executive Director Mary Keane, "Not every loan comes from people in crisis. Families will come to us to help send their children to summer camp and college-bound students come asking for education loans. HFL also has an innovative small business program, hfl.bis, which nurtures and supports local Jewish businesses, helping new ideas take flight, or existing companies expand or improve their offerings."

Two local businesses HFL recently assisted, *JACK Detroit* magazine, and The Robot Garage, have generated a great deal of excitement and have been enthusiastically welcomed in the community. "We are pleased to look at new ways to keep families and young people in Michigan," said Keane, "and to help local business generate jobs, and improve our quality of life. I always have been in awe of what we do. I have come to believe that the reason we remain a viable and respected agency is that we remain true to our mission and values."

As an agency supporting communities across Michigan, Hebrew Free Loan collaborates with Jewish Family Services of Washtenaw County, as well as Jewish Federation of Greater Ann Arbor, to connect with individuals and families who might benefit from an interest-free loan. To directly access the services Hebrew Free Loan can provide, or to donate or ask questions about HFL loan programs, go to www.hfldetroit.org, e-mail info@hfldetroit.org, or call (248) 723-8184. ■

Interfaith Council hosts CROP Hunger Walk

Aissa Laouan Wandarama, special to the WJN

Sunday, October 2, the Interfaith Council for Peace & Justice will host the CROP Hunger Walk, a unique interfaith event that unites people of all walks of life to end hunger one step at a time. Local congregations, organizations, school and community groups, individuals, and families are all welcome to participate in walking 1 mile or 5 miles to raise funds for local and global hunger prevention and relief. Registration will begin at 1 p.m. at Bethlehem United Church of Christ (423 South 4th Avenue), with the walk starting at 2 p.m. A post-walk meal will be served at Bethlehem United Church of Christ for all walkers and volunteers.

Last year, CROP walkers in the Washtenaw/Ann Arbor Walk raised over $58,000 and an additional $1900 in local grants. Seventy-five percent of the funds raised go to support worldwide relief and development efforts by Church World Service; sponsors may also choose other religious or development agencies. The other 25 percent directly supports local groups confronting hunger. The CROP Hunger Walk will fund the following local organizations this year: L.O.V.E. thy Neighbor (FUMC), SOS Community Crisis Center, Avalon Housing, Interfaith Hospitality Network, Peace Neighborhood Center, Aid in Milan, Catholic Social Services, Packard Health, Community Action Network, St. Andrew's Breakfast Program, Hope Clinic, Emmanuel House, Muslim Social Services, Growing Hope, and Northfield Human Services.

For more information, contact Grace Helms Kotre, CROP Walk Coordinator, Interfaith Council for Peace and Justice, at gracek@icpj.net or 663-1870. Walkers can also register now at www.icpj.net. ■

Go eat with joy

Rabbi Aharon Goldstein, special to the WJN

The Shulchan Aruch, the code of law of the Alter Rebbe, Rabbi Shneur Zalman of Liadi, states, "A heavenly voice goes out after Yom Kippur and says to everyone "Go eat with joy." This is what one is supposed to do at the end of Yom Kippur."

When we look into the essence of Yom Kippur we find two apparently contradictory principles.

On the one hand Yom Kippur is called a unique day of holiness that only occurs once per year, the Torah says that Yom Kippur is "Shabbat Shabbaton"—the Sabbath of all Sabbaths. Just as Shabbat is the holiest day of the week, Yom Kippur is the holiest day of the year—above all Sabbaths and holidays. When Yom Kippur occurs on Shabbat (as it does this year) we fast even though on any other Shabbat we would defer a fast to another day.

We also see that the service in the temple and the prayer service we pray on this highest holy day is also considered to be on the highest spiritual level of the year. On the day of Yom Kippur the inner essence of the soul of every Jew is awakened and the Maimonides says that each one of us does *teshuva* (repentance) on Yom Kippur. Everyone prays with more depth and fervor and spiritual excitement than on any other day of the year.

On the other hand, we see a strong emphasis on the physical body. First and foremost, what is the main aspect, the main mitzvah of Yom Kippur? It's fasting. Fasting is an activity that is very focused on the physical. True, it's not eating or drinking, but it makes us constantly and uncomfortably aware of our physical nature.

Furthermore, if a person intends to pray with a great deal of meaning on Yom Kippur, it will require extra energy. This will make it more difficult to fast. So which is more important, fasting or having the energy to pray with fervor? According to Jewish law, the primary obligation is for the fasting. So one should pace themselves in their physical activities, such as praying, so that they will have the energy to fast for the whole day.

How is it that the highly physical activity of not eating or drinking takes priority over praying fervently on this day when we have access to powerful spiritual energy?

Also, why is it that at the end of the 25 hours of fasting and praying, when we are at the highest level of spirituality, are we commanded by law to joyfully break the fast with a full lavish meal? So how do we reconcile the two opposing elements of Yom Kippur—the most intense spiritual time of the year with the simultaneous emphasis on an extremely physical deprivation?

The answer to this question is that the true meaning of holiness to a Jew is not becoming holy by separating oneself from the physicality of the world but rather by making physical activities holy through Torah Mitzvot. When a Jew lives in accordance with Torah Mitzvot, all of the physical activities of living such as eating and drinking etc., become sanctified, uplifted and holy rather than merely mundane and purely physical.

For example, saying a *bracha* (blessing) before and after eating turns an otherwise mundane physical act into a holy act. There are numerous daily examples of sanctifying physical acts if one follows the Torah way of living. So this is how a Jew becomes holy – by elevating the physical world rather than rejecting it.

This is the lesson of Yom Kippur—to connect the physical world with Godliness through fasting. Normally eating and drinking is nourishment we need to give our bodies in order to have the energy to conduct our lives. On Yom Kippur we are emphasizing the spiritual over the physical by withholding our usual nourishment. This is a form of training for the body to recognize the holiness of Torah and Mitzvot. Then the physical body becomes elevated spiritually. Once we train the body to have this appreciation of high, pure spirituality during the 25 hours of fasting on Yom Kippur we then turn it around and transfer the spirituality of the holy day into the physicality of a meal thus elevating the apparently mundane act of eating into an elevated spiritual activity.

This should be a lesson for us throughout the year, not only on Yom Kippur, that we should elevate our physical activities into spiritual activities by aligning our actions with the will of Hashem through Torah Mitzvot. As the Alter Rebbe says, "Hashem gives the physical to the Jew and the Jew takes the physical and makes it spiritual."

So this is the lesson we learn from Yom Kippur. I want to wish everyone a meaningful fast and may we all be inscribed and sealed in the book of life for a good year. ■

Taking seven steps to "Sukkot happiness"

By Dasee Berkowitz

NEW YORK (JTA)—But are you happy?

No, this isn't your mother wanting another update on your life. It's not Dr. Phil's provocative question through your TV/computer screen as you sit (safely) on your couch. And it isn't someone reading you the Declaration of Independence wondering if you have really pursued this inalienable right enough.

It's the holiday of Sukkot speaking.

The rabbis nicknamed the harvest festival *"Zman Simchateinu,"* the "time of our happiness." How, exactly, does a holiday that invites us to eat all of our meals in a small hut al fresco—often in the chilly, windy days of late fall—have to do with being happy?

"Sukkot happy" is a bit different from the kind of happy that our post-modern culture espouses. A quick search on Amazon.com reveals scores of books that aim to help readers embody this elusive ideal. The Buddhist variety extols striving for inner peace. Positive psychologists understand attaining happiness as a key component to mental health. And happiness in the self-help movement embraces happiness "plans" like "Seven Steps to Being Happy."

The happiness that Sukkot encourages can be found when one peruses the pages of a book buried deep within the Amazon website. It is Ecclesiastes, which we read during Sukkot. The festival falls this year on the evening of October 12.

Ecclesiastes wouldn't strike you as a get-happy-quick piece of literature. It is pessimistic and cynical—just count the number of times the word "vanity" is used. Nor is it the most popular book in the Bible. In fact, the Talmud relates that the rabbis wanted to hide the work in part because of how some statements contradict the Torah itself.

It does, however, contain deep wisdom about what gets in the way of true happiness. Ecclesiastes offers us perspective and manages our expectations. To the question "Am I rich enough?" Ecclesiastes answers, "A lover of money never has his fill of money, nor a lover of wealth his fill of income, that too is futile. As his substance increases, so do those who consume it. This also is vanity."

To the question "Am I smart/wise enough?" it comments, "Much study is a weariness of the flesh." And to the issue "Am I popular enough?" Ecclesiastes responds, "A good name is better than precious oil."

The book of Ecclesiastes is keenly aware that death will come in the end for all mortals, so it trumpets robust relationships, saying that "Enjoy happiness with a woman you love all the fleeting days of life that have been granted to you under the sun…. For that alone is what you can get out of life."

Ecclesiastes ends by offering an even greater perspective. What's most important is to "Fear God, and keep his commandments: for this is the whole duty of man."

While all pursuits under the sun might be short-lived, the one thing that is enduring, according to Ecclesiastes, is that which exists above the sun. The book speaks about cultivating a relationship with God, but more generally it is the cultivation of relationships that lie beyond the self, which endures and leads to happiness.

According to Ecclesiastes, being in service to God—and interpreted more broadly, being of service to others—might be a key to what leads us to joy.

I think to myself, when am I really happy? While I do love kicking back on the beach and reading a good book, I find this kind of activity relaxing—but I'm not sure it leads to deep happiness. A sense of joy surfaces when I reflect on ways that my life is in service to others, whether it is by nursing my child, teaching others, or volunteering my time and skills to an organization in the community.

Gray Ayer and Jason Scholz building a Sukkah

For this Sukkot, consider what makes you happy. Try out this plan: Seven Steps to True Happiness: Sukkot Style.

- Build a sukkah. Even if you don't have a backyard or garden, ask about the roof of your building. Or find someone who has one and have a meal there. Does the food taste any different to you outside? How does eating in a temporary structure make you appreciate the permanence of your home? What other new perspectives do you gain?
- Invite wisdom into your sukkah. In the spirit of "*ushpizin,*" inviting guests into your sukkah, invite the wisdom of friends and relatives (living or dead) who cannot join you this Sukkot. Write down a saying or phrase from them that inspires you and turn it into a piece that can decorate your sukkah, or share it aloud at your next meal.
- Invite a guest to your table. In the spirit of repairing relationships—something we focus on greatly during Rosh Hashanah and Yom Kippur—make time to share a meal together with a friend you haven't seen in awhile or from whom you have grown distant.
- Enjoy the harvest. Wave the lulav and etrog (especially fun to do with kids!), symbols of the fall harvest. Learn about what produce is harvested in your area and even go to a farm stand or a farm. Speak to the farmers and ask them about when they are the most "happy" in the work they do.
- Read the book of Ecclesiastes. Pick one or two phrases that strike you and consider how they might relate to your own life.
- Learn about homelessness in your community. While a sukkah is a makeshift dwelling place that will last seven days for us, there are others in our community, without homes, who live outdoors in makeshift dwellings year round.
- Help others. Think about a way that you can serve one person inside your intimate circle and one person outside of it, including a stranger.

The holiday of Sukkot falls immediately after the long process of introspection we engage in during Rosh Hashanah and Yom Kippur. We move from the conceptual world of fasting and prayer to the practical one of harvested fruits and sukkah building. We have time to think about how to live a life of service—to God, Torah, friends, family and our communities).

If there is a "season set for everything, a time for every experience under heaven," then let this season be one of genuine rejoicing. ■

Thoughts on the 10th anniversary of September 11, 2001

Rabbi Robert Dobrusin, special to the WJN

It doesn't seem like it could possibly have been 10 years; but as we gathered this past month to observe the tenth anniversary of the terrorist attacks of September 2001, the passage of time was on all of our minds. But, more importantly, we held in our minds the horrible memories of that tragic day and hopefully, as well, the lessons we learned from the terrible attacks.

Surely we learned lessons about the importance of being vigilant and about the seriousness of the threat that terrorism presents to our nation and our world. But we also learned other lessons as well. We learned lessons about courage, shown by the acts of those who sought to save lives in the midst of chaos. We learned lessons about bravery as we honor our men and women who have acted so bravely in attempts to prevent future acts of terror.

And we have learned about the value our Jewish tradition provides for us in responding to such acts of inhumanity. Of all the stories I read about the attacks, one story that moved me most deeply—and continues to move me 10 years later—is the story of Jewish students in New York who, on the day of the attacks and for days afterwards, got as close to Ground Zero as they could in order to say psalms for those whose bodies were buried beneath the rubble in response to the Jewish tradition that a body should not be left alone before burial. Yes, there might have been other things that would have been more "helpful" from a pragmatic standpoint at that moment, but the simple kindness of that act has stayed in my mind as an example of the reality that we all can respond to tragic situations in so many different ways and that each of these responses can be so deeply meaningful.

Later during the fall of 2001, I wrote an article for the *Washtenaw Jewish News* entitled, "Where was God on September 11?." I wrote about a caring God who cries at the death of innocent people and mourns for the lost potential of holiness in this world. I wrote about a God who teaches us to not give up hope but to continue to have faith and act for a better world. And I wrote about a God whose presence is reflected in the face of all of those who work to improve this world and who dedicate themselves to fighting evil and restoring good to this world.

I still believe in that God and believe deeply that we will, one day, in partnership with God, perfect this world.

On the night of September 11, I shared this prayer with our congregation in memory of the victims of 9/11. I wrote it in the style of Eileh Ezkarah, the memorial prayer said for the martyrs of our tradition each Yom Kippur. ■

Eileh Ezkarah: "These we remember"…

Eileh Ezkerah: We remember the innocent men, women and children who were killed in acts of horrendous violence.

We will remember them by embracing the teachings of our tradition which call on us to choose life and value life at all times.

Eileh Ezkerah: We remember those who died at the hands of evil doers who chose death instead of life, chose violence instead of compassion, chose hatred instead of tolerance.

We will remember them by honoring those throughout our community and throughout the world who act with compassion and tolerance.

Eileh Ezkerah: We remember those who left behind husbands and wives, partners and friends, parents and children, brothers and sisters.

We will remember them by always treasuring and protecting the relationships we have built in this world.

Eileh Ezkerah: We remember those who died in selfless acts of courage, seeking to save those who were trapped, heal those who were wounded, give comfort to those in distress.

We will remember them by pledging to learn from their courage and emulate it in our daily lives and in those circumstances in which we can come to the aid of others.

Eileh Ezkerah: We remember those who died in efforts taken by our nation to end the scourge of terrorism.

We will remember them by honoring our nation's commitment to justice for all and respecting and honoring those who have made and will make sacrifices for the protection of our nation.

Eileh Ezkerah: We remember all of those whose lives have been touched by the pain of these horrible attacks.

May we honor their memory by dedicating ourselves to building a better world for all.

May the memory of those who died in 9/11 and all of those who have given their lives to improve this world be for a blessing.

October activities at Beth Israel Congregation

Elliot Sorkin, special to the WJN

Lunch & Learn Series

Wednesday, October 5 and October 26, Noon–1:15 p.m.

On selected Wednesdays Rabbi Dobrusin will lead informal discussions on various topics. Participants are asked to bring a dairy lunch and Beth Israel will provide drinks and dessert. The group meets at the Garfunkel Schteingart Activities Center, 2010 Washtenaw Avenue.

Engaging Israelî series

Tuesdays, starting October 18, 8 p.m.

Beth Israel Congregation invites community members to join together for a unique opportunity for study and discussion offered in conjunction with the Shalom Hartman Institute of Jerusalem.

The goal of the project, according to the Hartman Institute, is to "respond to growing feelings of disenchantment and disinterest toward Israel… by creating a new narrative regarding the significance of Israel for Jewish life. This narrative will serve as a foundation for a new covenant between Israel and world Jewry, elevating the existing discourse from one with a crisis-based focus to one rooted in Jewish values and ideas."

The program will feature video presentations by the director of the Hartman Institute, Rabbi Donniel Hartman, and discussions with world renowned scholars on Jewish thought, political theory and international law. They will discuss the meaning and significance of Zionism today and reflect on the importance for Jews throughout the world to be actively involved with the Jewish state and concerned for its future. These video presentations will be used in conjunction with *hevruta* (small group) study of traditional Jewish texts that highlight the issues being discussed. Rabbi Robert Dobrusin and Rabbi Kim Blumenthal will facilitate the text study and there will be ample opportunity for discussion of the texts and the video presentations.

The cost for the 12-session program is $75 for Beth Israel members, $100 for non-members. All are welcome and subsidies are available. Contact Rabbi Dobrusin at rdobrusin@bethisrael-aa.org or 665 9897 for more information.

Israeli Awakening: a discussion/update

Sunday, October 16, 7:45 p.m.

This event centers on the social justice demonstrations that have brought hundreds of thousands of Israelis into the streets throughout the country since mid-July, demanding equality, affordable housing and an end to rising costs. Israelis and Americans who were in Israel this summer, observing or participating in the demonstrations, will be giving eye witness accounts. Sukkot is an especially appropriate time to discuss the right to affordable housing

Gan Katan (Little Kindergarten)

Sunday October 16, first session, 10–11:45 a.m.

This is a new once-a-month preschool program for 3 and 4 year old children and a parent. Gan Katan ("little kindergarten") will be an experiential program: each day will feature stories, games, songs, and activities, all designed to introduce the children to the Jewish community, its holidays, traditions, and culture. Peretz Hirshbein, Assistant Early Childhood Director of the Early Childhood Center of the JCC, will be the teacher for this class, and students will also get to know youth librarian Stacey Tessler and other school staff. There is a fee of $150 for the entire year. For a registration form, contact Cindy 769-2041, school@bethisrael-aa.org for more information.

Friday Night Lights and Gan/Alef Torah Consecration

October 21, 6 p.m. Kabbalat Shabbat Service; 7 p.m. dinner

This is a family friendly Kabbalat Shabbat service, including a Consecration of kindergarten and first grade Beth Israel Religious School as well as Hebrew Day School students. The cost for dinner is $7 per person, with no charge for children ages 3 and under. Registration and payment is due by Monday, October 17. This month's dinner features the popular pasta bar.

Congregation sukkah construction

Tuesday, October 11, 6–9 p.m.

Volunteers are needed to set up the congregation Sukkah, believed by the congregation to be the largest temporary sukkah in Michigan. This event, similar to a "barn raising" includes a light dinner, and is under the direction of Alan Lampear, who designed the sukkah. Participants are asked to bring their electric tools. Men, women, and older teens are welcome. The Congregation Sukkah will be deconstructed on Sunday, October 23. Lox and bagels will be served to all volunteers.

Tot Shabbat

Saturday, October 22, 11:15 a.m.

Tot Shabbat is a Saturday morning program/service for parents and their children 2–5 years old which includes songs, stories, and prayers. This program will be run this month by Jessica Kander and also includes the mysterious "Shabbat Box," Torah processions with stuffed Torah toys, and a kiddush for tots. Preschool-sized tables are set up for the regular kiddush so that families may easily attend with their children following Tot Shabbat. There is no charge for this monthly program.

Free tickets for Yom Kippur

Individuals and families who have moved to Washtenaw County since last Yom Kippur may request free Yom Kippur tickets as Beth Israel's way of welcoming them into the local Jewish community. Graduate students and First and Second Year Residents with I.D.s and documentation may also request free individual tickets. Request forms must be submitted before the holidays, as no tickets can be provided immediately prior to any service.

People who are age 35 or younger may become members at a special rate of $300 for the whole family for their first year of membership (plus USCJ dues assessment of $34.75). Graduate students and first and second year medical students may also become members in a voluntary dues opportunity.

Regular Yom Kippur tickets

Tickets for Yom Kippur are provided free of charge to all members of Beth Israel. Non-members may purchase tickets . Those interested in further information are asked to call the synagogue office at 665-9897.

Sukkot and Shmini Atzeret services

Morning Sukkot services will be held on Thursday, October 13 and Friday, October 14,

Continued on page 10

October Activities at BIC, continued from page 9

from 9:30 a.m. to noon. As part of the congregation's celebration of Sukkot, there will be a kiddush luncheon in the sukkah on the first day of Sukkot, and a kiddush in the sukkah on the second day. The lulav and etrog will be used in the ancient ceremony of the lulav and etrog processions, as well as during the Hallel Service on both those days.

On the following Thursday morning, October 20, there will be a Shmini Atzeret morning service at 9:30 a.m.

Simchat Torah and the International Shul of Pancakes

On Thursday, October 20, at 6 p.m., there will be a Congregation Erev Simchat Torah Dinner with new members invited at no charge. This is followed at 7 p.m. by a Simchat Torah Maariv Service with family-friendly Torah processionals and snacks.

For the seventh year in a row, on Friday, October 21, after the Simchat Torah Shacharit and Hallel services which start at 8:30 a.m., there will be a free Pancake Breakfast in the Social Hall from 9:30–10:30 a.m. for congregants and visitors, followed by the Hakafot, the Torah processionals, and the rest of the service.

Shira Hadasha singing session

Wednesday, November 2, 8–9 p.m.

Those interested in learning and/or reviewing the melodies used in the new *Shira Hadasha* Friday night service (next scheduled for Friday, November 11 at 6 p.m.) are invited to this informal singing session. The service features the very lively and soulful melodies of the *Shira Hadasha* congregation in Jerusalem, most of which were written by Rabbi Shlomo Carlebach. The service is characterized by a lot of communal singing, including many of the parts traditionally done by the shaliach tzibbur, the service leader. CD's are still available at no charge to those people who wish to familiarize themselves with the music (members and non members). Fully transliterated prayer books are also available to borrow, purchase or use at the singing session and service. Contact the Beth Israel office for further information.

General community is always welcome to events

All of Beth Israel's events, educational offerings, and recreational programs are open to the general community. If you would like further information, call 665-9897 or visit www.bethisrael-aa.org, or Beth Israel's facebook page.

The Ann Arbor Reconstructionists' annual retreat

Mike Ehmann, special to the WJN

The Ann Arbor Reconstructionist Havurah's Annual Retreat will take place Friday, October 21, to Sunday, October 23, at the Emrich Retreat Center in the Brighton Recreaton Area. The retreat will feature music and dancing with Twas Brillig and the Mazeltovs (Dan Peisach, Drake Meadow and the band) and an array of activities. Email Mike Ehmann at mtehmann@comcast.net for more information.

October events at Temple Beth Emeth

Brett Willner, special to the WJN

Families with Young Children (FYC): Shabbat Service times

Fridays in October with the exception of October 7, 5:30-7:30 p.m.

5:30 p.m. Tot (0–5 years old) Shabbat Services led by Rabbi Levy and Cantor Annie Rose
6 p.m. Dinner for Tot Shabbat and Sukkat Shalom
6:30 p.m. Shira (Song Session)
6:30 p.m. Sukkat Shalom (6-10 years old) Shabbat Services lead by Rabbi Delson and Cantor Annie Rose
7 p.m. Popsicle Oneg

Women's Torah Study

Mondays, October 3 and 17, 7–8:30 p.m.

Cantor Annie Rose leads a Women's Torah Study at Temple Beth Emeth. The Women of Reform Judaism Women's Commentary has become a major source of insight for those studying Torah in depth or simply reading the weekly parsha, portion. This month, the Women's Torah group will study Nitzavim-Vayelech.

Spirituality Book Club

Thursday, October 6, Noon-1 p.m. and Tuesday, October 11, 7:30-9 p.m.

This month's book club, led by Cantor Rose, will examine *The God Update* by Rabbi Jamie Korngold. Korngold, a Reform rabbi who as "Adventure Rabbi" leads outdoor hikes and retreats designed to recreate the spiritual connection between nature and Judaism takes her 2008 book, *God in the Wilderness*, a step further. She presents brief updates of the concept of God as advanced by Maimonides, Spinoza, Buber, Heschel, and Kushner before offering her own understanding of God.

TNT: Break-the Fast

Saturday, October 8, 8-10 p.m.

TNT is inviting Twenties and Thirties to the 2nd Annual Yom Kippur Break-the-Fast at Pizza House (618 Church St.). Stop by Pizza House any time after 8 p.m. and order some pizza, pasta, wings, salad or any other way you want to break your day-long fast. Cost of food and beverages is on your own. RSVP to Brett Willner, bwillner@templebethemeth.org or 665-4744.

Jewish Hikers of Michigan

Sunday, October 9, 1–3 p.m.

Temple Beth Emeth sponsors a hiking group for the Jewish Community. The hike will leave from Bandemer Park. The hikes last between 1½–2 hours and are not physically demanding. Participants should not bring their pets to the walk. For more information or to be added to Jewish Hikers of Michigan's email list, please contact Eli Avny, 883-9522 or jewish.hikers@gmail.com.

Sukkot picnic and sukkah decorating

Wednesday, October 12, 6–8 p.m.

TBE welcomes families with young children from the community to help decorate the TBE Sukkah. There will be decorating activities for children, pizza and salad bar dinner, lulav and etrog service after the decorating of the Sukkah, song singing, and more. Pizza Dinner and Salad Bar is $5 for adults and $2 for children. RSVP and prepay at http://secure.templebethemeth.org.

Rabbi's Lunch and Learn

Fridays, October 14, 21 and 28, Noon–1 p.m.

Each week, Rabbi Levy will teach an informal session on food in the Torah. The topics will range from the announcement of Isaac's birth with food, to Jacob and Esau and the red stew, to the story of the giant grapes in the land of Israel. Feel free to bring your lunch. Come every week or when you are available.

Movie Wednesday: My Mexican Shiva (Morirse Está En Hebreo)

Wednesday, October 19, 1–3 p.m.

TBE's free monthly movie is *My Mexican Shiva* (*Morirse Está En Hebreo*). The movie is about how the death of a man results in the celebration of his life. With the passing of Moishe, his family and friends gather in Mexico City to sit shivah. Family dysfunction between Moishe's children, his friends who are all attending for their own motives, his longtime mistress wanting to be part of the shivah, and to make matters worse, while performing his duties, a *Chevreman*, who is a member of the Sacred Funeral Society, is milking the family for all they're worth. If the shivah reveals anything, it's that Moishe's family and friends loved him with all his flaws and mystery, and most of all his spirit. Join other movie enthusiasts for this afternoon movie and discussion. Snacks are provided and everyone is welcome.

TNT BBQ in the Sukkah

Saturday, October 15 , 6–8 p.m.

Twenties and Thirties at TBE will host an evening in the sukkah. This year there will be hot dogs, burgers, chips, soda and more at the Sukkot BBQ. Vegetarian and kosher meat options upon request. The BBQ will be $8, BYOB. RSVP to Brett Willner, bwillner@templebethemeth.org or 665-4744.

Simchat Torah service

Wednesday, October 19, 5 p.m.

TBE welcomes families with young children from the community. Rabbi Levy, Rabbi Delson, and Cantor Rose will lead TBE's rejoicing in finishing reading the Torah with a grand celebration. The entire Torah scroll-will be unrolled, the end of Deuteronomy and the beginning of Geneses will be read, there will be dancing around with the Torah to the sounds of klezmer.

Simchat Torah study

Wednesday, October 19, 6:15 p.m.

Following the Simchat Torah celebrations, Rabbi Levy will lead a discussion on "The Roll of Torah in Our Lives." Dinner will be provided.

Year of Torah Kick-Off Event: "Torah, Storytelling and Community"

Sunday, October 23, 5–8 p.m.

TBE's Year of Torah is beginning with an activity-filled evening. Torah is composed of stories of the Jewish people from creation to the Promised Land. Everyone's life is filled with stories. Join in for this fun event and explore your stories and the stories of the Jewish people. Allison Downey, from NPR's MOTH story hour will tell stories and teach participants how to tell one's own stories.

The social hall will be transformed into a story-telling bazaar with food provided by the Brotherhood; Rabbi Levy with TBE's Torah scrolls; video clips of TBE members telling their Torah stories; quilting and material arts professionals; and much more.

Schedule of Events:

5 p.m. in the Social Hall. Tot Story time and songs with Allison Downey..

7 p.m. in the Sanctuary. The entire congregation and community is invited to hear Allison Downey tell stories.

Men's Torah Study

Wednesday, October 26, 7:30–9 p.m.

Temple Beth Emeth's Men's Torah study meets twice a month for an evening of learning. Refreshments served. For more information, contact Roger Stutesman, rgstutesman@sbcglobal.net.

Kol Nidre services

Friday, October 7

Kol Nidre Erev Yom Kippur Service with Kol Halev: EMU. 8 p.m. For information and ticket purchase, contact the TBE Office at 665-4744.

Yom Kippur Services

Saturday, October 8

9–10:15 a.m. Yom Kippur Family Service: at EMU
11–12:30 p.m. Yom Kippur Traditional Service: at EMU
2:30–3:30 p.m. Yom Kippur Afternoon Torah Study Service: at TBE
3:45–4:15 p.m. Yom Kippur Afternoon Service: at TBE. Written and led by Cantor Rose with Kol Halev.
4:15–5:30 p.m. Generations After Yom Kippur Service. Eileh Ezk'ra with Kol Halev: at TBE
5:30–8:30 p.m. Yom Kippur Yizkor Service followed by Neilah with Kol Halev: at TBE

For information on all services, contact the TBE Office at 665-4744

Jewish Communal Leadership Program

Alice Mishkin, special to the WJN

The second year of the Jewish Communal Leadership Program (JCLP) at the University Of Michigan School of Social Work is off to an active start. Incoming and returning students kicked off this year's orientation on Sunday, August 28, with a day-long introduction to each other and to JCLP requirements, goals, and visions. The 13 students came back together early the next morning in order to host the program's second annual welcome breakfast, where they had an opportunity to meet with university faculty and more than 30 members of Ann Arbor's Jewish community. The students led group conversations that began with personal histories and moved on to engage major issues facing the American Jewish community.

Nurit Weizman, Phyllis Herzig, and Tilly Shames in conversation

Following the breakfast, students spent the morning learning about the many programs run by the Jewish Community Center of Greater Ann Arbor, Jewish Family Services of Washtenaw County and the Jewish Federation of Greater Ann Arbor. After participating in the broader School of Social Work's day of service and orientation, the JCLPers came back together for a fully packed trip to Metropolitan Detroit. They had the opportunity to learn about the close-knit Metro Detroit Jewish community, meeting with the incoming head of Jewish Family Services of Metropolitan Detroit, receiving a tour of the Jewish Community Center of Metropolitan Detroit and Frankel Jewish Academy, lunching with the directors of Jewish Senior Life, and meeting with numerous communal organizations at the Detroit Federation building. Students left the week energized by the wealth of opportunities for both internships and board fellowships, and excited to engage with the Ann Arbor and Detroit Jewish communities as they work to identify and meet the needs of the ever-shifting twenty-first century Jewish community.

This year's class members come from California, New York and across Michigan, and bring a wealth of experience working both inside and out of the Jewish community, from AmeriCorps to American Jewish World Service. They have experience running interfaith dialogues, engaging deeply in Jewish texts, working with teens to explore a more pluralistic Jewish community, volunteering with trauma victims in Israel, and writing for Jewish publications such as *Lilith* and *Habitus*. The incoming students are eager to bring their academic and professional experiences to this new stage of learning and community involvement on the University of Michigan campus and throughout Southeast Michigan.

The JCLP students are looking forward to continuing to play an active role in connecting the local Jewish community and the university. The School of Social Work sukkah will be making its reappearance shortly before Sukkot, and the students are preparing to share apples, honey, and new year reflections with members of the broader university and Ann Arbor communities. ■

Community input welcomed for new U-M Hillel cookbook, *Shmoozebook*

Avery Robinson, special to the WJN

The Jewish people would not exist today if it were not for food. I say this not just because of the American deli culture, the hamentashen and latke debates, or beyond-medicinal properties of chicken soup, but because of our biblical heritage. We are who we are because Abraham welcomed the angels into his tent for a meal, because Jacob served a lentil stew to Isaac, because the Torah has specific prescriptions for holy barbeque, and so much more.

I was fortunate to go grow up in a home where Shabbat meant incredible *challot*, *heymishe* farfel, and 7-layer cake; Passover was brownies for breakfast, *plotz*-inducing brisket, *charoset*-making with my brothers, and *chrayn* that made you weep from the burdens of slavery and *tzuris* of our people; and Shavuot was cheesecake. In large thanks to my family's culinary magic, I embraced Judaism. Many of my friends and their families have similar stories, which have strengthened their affinity to *Klal Yisrael*.

As a student leader at University of Michigan Hillel, I have encouraged students to maintain a Jewish identity and have invited others to experience Judaism through very traditional (though unconventional) approaches. Through this tradition of food and shmoozing, I have hosted fun and engaging events that work to build this Jewish community.

There is a long tradition of community cookbooks: synagogues, JCC, Hadassah, and more to raise a few shekels and enhance community. So it seemed only natural for Michigan Hillel to develop a cookbook to stimulate our palates and peoplehood. I have solicited recipes from students, alumni, faculty/staff, community members, and friends of U-M Hillel.

For those who have never cooked before, to those who have never cooked Jewish food, and those who want to supplement their staples, this book is meant to be approachable for people of all skills and experience.

If you are interested in submitting a recipe, have a question, or are otherwise interested in this project, email shmoozebook@gmail.com. We encourage you to submit your own recipes for this unique and delicious fundraiser. If you happen to have some recipes with nostalgia a la mode, this book could be a great place for others to create similar memories and traditions.

All proceeds from this cookbook project will support programming at U-M Hillel, which enhances Jewish life in Ann Arbor and abroad. ■

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Federation recruiting teens for Ann Arbor/Nahalal Student Exchange

Eileen Freed, special to the WJN

The Jewish Federation's Ann Arbor/Nahalal Community-to-Community committee (C2C) is recruiting ninth graders for the Ann Arbor/Nahalal Student Exchange 2012. The Ann Arbor/Nahalal Student Exchange Program is a two-part exchange in which 9th grade students from Ann Arbor spend their February vacation in Nahalal. The following October, during the Sukkot break, their counterparts from Nahalal will come to Ann Arbor.

Student Exchange experience

Since 2010, 23 Ann Arbor teens have participated in the Student Exchange. They have traveled to Nahalal, attended school, visited Jerusalem and Tel Aviv, and established friendships for a lifetime. The trip had a significant impact on the teens' connection to Israel and their Israeli peers as evidenced by their comments about the trip. "I loved how much we bonded with everyone in Nahalal. It really felt like our

Ann Arbor and Nahalal teens prepare for day camp in Nahalal

home in Israel" (Marley Beaver); "I really loved my first experience of Israel, and I would do it again tomorrow if I could" (Katia Kassof); "I never knew that I would feel so attached to Israel and to the Israeli kids…. I really hope to go back soon!" (Sari Greifer); "This trip greatly affected my knowledge of my own Jewish heritage and of how Jews throughout the world live in comparison to Jews in Ann Arbor" (Alex Sugerman).

This October, the local teens will host their counterparts for ten days during which the Nahalal teens will experience school, the University of Michigan campus, and Jewish life in Ann Arbor. Participants on both sides of the ocean developed such a close bond that they are using Facebook to count the days together until they see one another. Lisa Molnar, chair of the C2C committee, has first-hand experience with Nahalal hospitality, as her son, Jordan has been "adopted" by Nahalal families since his arrival in Israel to serve in the Israel Defense Forces. "I have seen the way the Nahalalis go out of their way to welcome visitors. They have made Jordan's transition as smooth as it could possibly be. I'm so pleased that our community's young people have this unique opportunity to live with their peers and to experience Nahalal's hospitality."

Michal Manor (Nahalal) and Hannah Schapiro (Ann Arbor) have fun with a young patient at Emek Hospital

Continued connections

On the strength of the 2010 Student Exchange, this summer, five Ann Arbor teens returned to Nahalal to help their friends run a day camp at Nahalal. The two-week program was initiated and developed by the teens in Nahalal with guidance from their chaperones. Kayla Mandel, Lilly Scheerer, Hannah Schapiro, Gabe Solomon, and Alex Sugerman, along with their chaperone Shoshana Mandel, spent mornings providing fun programming for Nahalal children and afternoons exploring the country around Moshav Nahalal. Weekends included camping on the beach and the Golan and Shabbat at Nigun Ha'Lev. In addition, the group had the opportunity to participate with their peers in community service; they planned and implemented a morning of fun activities for hospitalized children at Emek Hosptial. A visit to Emek Hospital will now be a regular feature of teen visits to the region. The enthusiasm for this experience is testament to the strong bonds formed during the Student Exchange.

Recruitment open for 2012 Student Exchange delegation

Part One of the 2012 exchange will take place during the Ann Arbor Public School's 2012 February break, leaving Thursday, February 16 and returning Sunday, February 26. Participants will be hosted by families in Nahalal, and the program will include experiencing the Nahalal Regional High School, touring Nahalal and the surrounding region, plenty of interaction with local teens, and visits to Jerusalem and Tel Aviv. Students and their families will be asked to serve as hosts for the Nahalal delegation in early October 2012 (specific dates to be determined). The Nahalal students will have a similar program of touring, school attendance and teen interaction. The Student Exchange is funded by the Federation's Partnership2Gether Community-to-Community allocation; participants will be asked to cover only the cost of their flight, trip insurance and pocket money during the trip. Thanks to a generous grant from the Max M. and Marjorie S. Fisher Foundation, some funds are available to assist families who would like to participate but for whom the full cost is prohibitive.

An information meeting will be held Sunday, November 20, 4 p.m. at the JCC. This is an excellent opportunity to learn more about the program—all 9th graders and their parents are invited to attend.

Strengthening Jewish identity in Nahalal and Ann Arbor

"We very excited to host another group of Ann Arbor teens. I see how our children's Jewish identity is strengthened by connecting with the Jewish world outside Israel and your children's Jewish identity is strengthened by developing relationships with Israelis. We await our third delegation of guests with open arms," said Dorit Mekler, Nahalal-based exchange coordinator.

Federation Executive Director David Shtulman sees the Student Exchange as an important opportunity for Israeli and American Jewish teens to learn from one another. "Jewish teens in Israel and in the United States experience what it means to be Jewish in very different ways," says Shtulman. "This program gives the teens from Ann Arbor an opportunity to understand what it means to be a teenager growing up in a Jewish state with military service looming just after high school graduation. The Israeli teens experience what it means to be Jewish living in a Christian country where one's Jewish-ness is experienced as a voluntary choice to participate in Jewish communal activities or not. Together, they will have the opportunity to understand the unique challenges to Jewish identity that each path holds."

The Ann Arbor/Nahalal Partnership is an integral part of the Michigan/Central Galilee Partnership2Gether program led by the Jewish Federation of Metropolitan Detroit. Cooperative programs are developed with communities in Michigan and those of Naz-

Sacha Moravy-Penchansky and Lianna Bernstein experience Nahalal High School

areth Illit, Migdal Ha'Emek and the Regional Council of Emek Yizrael (Jezreel Valley). Developing a closer relationship with Moshav Nahalal, a village in the Jezreel Valley, has allowed members of both communities to learn from and interact more closely with one another. For information or to register, visit www.jewishannarbor.org or contact Eva Solomon at eva@jewishannarbor.org, (677-0100) or Eileen Freed at eileenfreed@jewishannarbor.org. ■

News from Partnership2Gether

Eileen Freed, special to the WJN

What's in a name

The program formerly known as Partnership 2000 has a new name: Partnership2Gether (Partnership). This Jewish Agency program is a global platform connecting some 550 communities around the world in 45 partnerships. Locally, the Ann Arbor partnership with Moshav Nahalal is known as Community-to-Community (C2C). Learn more about Partnership globally at www.p2g.jewishagency.org, or visit www.jewishannarbor.org to learn how you can become involved.

New chair to lead Community-to-Community Committee

The Jewish Federation is pleased to announce that Lisa Molnar has agreed to serve as chair of the C2C committee. Molnar is immediate past treasurer of the Federation board of directors, a current Federation board member, and past president of the Jewish Community Center of Greater Ann Arbor. She follows founding co-chairs Eva Solomon and Cheryl Sugerman who shepherded the project from a kernel of an idea to a vibrant partnership between Ann Arbor and Nahalal. Molnar, whose son has been a beneficiary of Nahalal's hospitality, is eager to expand the reach of the partnership in Ann Arbor. In addition to Molnar, the local Partnership leadership team includes Nahalal co-chairs Arik Mekler and Yair Hammer and Federation board member Carey Sherman who serves as Ann Arbor's representative on the Michigan/Central Galilee Partnership steering committee.

Federation awarded grant for C2C Student Exchange

The Jewish Federation of Greater Ann Arbor was awarded a $10,000 grant from the Max M. & Marjorie S. Fisher Foundation's Fisher Family Next Generation Connecting Jewish Youth: Detroit/Israel Initiative. The funds received will be used to offset costs of transportation and programming for C2C Student Exchange visits and to provide assistance to those families who would like to participate but are unable to do so for financial reasons. The Next Generation granting committee funded projects like the Student Exchange, that create meaningful and lasting connections between Jewish youth in Michigan with their peers in Israel, foster a connection to Israel through building friendships, and strengthen participants' Jewish identities.

Engaging youth at Temple Beth Emeth

Soo Ji Min, special to the WJN

Gone are the days when temple youth engagement post bar or bat mitzvah meant only belonging to a youth group—at least at Temple Beth Emeth." Youth groups are still important," says Brett Willner, TBE's Ann Arbor Reform Temple Youth (AARTY) Advisor, "but at TBE, there is so much more that you can do to be active in temple life." That's why TBE is so fortunate to have a wide range of programs that cater to youth—from AARTY to Madrichim to High School Shir Chadash. Youth can participate in one program or all.

Take 16-year-old Jacob Levine, for example. Jake has been a member of AARTY's board of directors for the past two years and also serves as the religious and cultural vice president for the Michigan Region of the North American Federation of Temple Youth (NFTY). AARTY has a solid reputation of building strong leaders. "AARTY is more than just a name," says Willner. "We have events planned from now until the end of December and we average about one event a month." Upcoming events include youth-led High Holy Day services, "Trick or Can" on Halloween eve (where youth group members collect soda cans from Ann Arbor neighborhoods and donate the deposit refunds to a charity), and a Shul-in. "High schoolers are busy—from doing homework to building their social lives to participating in extra-curricular activities. But such a large number of high schoolers want to hang out with temple friends and be involved in our activities. It says a lot about the synagogue, from the quality of the clergy to the religious school."

On a typical Friday night, Jake arrives at TBE at 5 p.m. and helps lead Tot Shabbat. He stays for macaroni and cheese and fishsticks, then will shoot the breeze for an hour before joining the regular 7:30 p.m. service. The next morning, he's back at by 8 a.m., to work in the religious school office, teach kids, and manage the wiki (interactive website). He's a *madrich* or aide for

TBE youth at Cedar Point

TBE's religious school. Developed by Terri Ginsburg, TBE's director of religious education, and coordinated by Viki Shayna, assistant principal, Madrichim is a program for high school students that provides youth with opportunities to take responsibility, learn job skills, and serve as examples of Jewish engagement to younger students. "It also provides needed help and great energy in the school and classrooms," says Ginsburg. TBE currently has 51 youth in 10th to 12th grade working in classrooms, the library, and office. Sixteen 9th graders are in the Madrichim-in-Training program. "Being in the Madrichim program allows students to engage in a leadership program within the religious school," explains Ginsburg. "It's a different way of connecting with Judaism in this stage of their lives."

Then on Sunday, Jake is back at temple at 5 p.m. He accompanies the Middle School Shir Chadash band on the piano for about an hour. Next, he has set up his own course on Jewish literature with TBE's clergy for high school credit. Before heading home at 8:30 p.m., he rehearses with the High School Shir Chadash (HSSH). TBE's HSSH typically has 30 to 35 ensemble members, half are singers and half are instrumentalists. The group rehearses every Sunday night and performs at services, gives concerts, and also tours every year to other temples, JCCs, and Jewish senior citizen homes. "It's the only opportunity our high schoolers have to experience Jewish music as performers," says TBE's Cantor Annie Rose. "You don't get to play *Hatikvah* or *Ose Shalom* with other high school instrumental groups. For the singers, it's also an amazing opportunity to use the Hebrew language in song and to explore contemporary Israeli pop music as performers."

On Monday, Jake goes to Community High School, where he is in his final year. As soon as classes are over, however, he returns to TBE to be a Madrich again, this time working inside the classroom. The rest of the week, he's in and out. He has been involved in temple life since the age of three. "I started in preschool 3 and am now in a 12th grade seminar," says Levine. "I did Rishonim, Kadima, and now AARTY." Rishonim is a youth program for 3rd to 5th graders. Kadima is a middle school program for 6th to 8th graders. TBE's youth and music programs are open to all teens in the Ann Arbor community.

In addition to offering a wide range of activities, TBE arranges its youth programming so that it is convenient for youth and their parents. "Youth group board meetings are held before religious school starts," says Ginsburg. "Shir Chadash takes place either before or after religious school." So youth—like Jake—don't have to choose one program over another. Indeed, "being involved in one activity often leads to greater involvement in the future," adds Ginsburg. And Jake is probably one of TBE's most involved youth. "I just love being Jewish," says Jake. "TBE is somewhere I feel at home, where there is community. It is so supportive, where people of a common purpose can come together."

Jake isn't the only one who benefits from youth involvement in temple life. "Youth leadership and musical service has a profound effect that benefits the entire congregation," says Cantor Rose. "Having teens lead prayers is very different than when led by adults. It adds another insight into the prayers. Hearing gorgeous young people recite the Shema is elevating to all." ■

Eretz Peru: Cusco is a popular spot for young Israelis

By Paula Sadok, Tablet Magazine

Walk down the cobblestone alley and you'll see it lined with restaurants serving falafel and schnitzel, and Internet cafes advertising their businesses with Hebrew signs and Israeli flags. Shoppers speak Hebrew, and Israeli pop music emanates from storefronts. A shopkeeper waves and calls out "*Shalom*!" to a passer-by.

Remarkably, you're in Cusco, Peru, the ancient capital of the Inca Empire and the gateway to Machu Picchu. Each year, some 40,000 young Israelis embark upon a grand adventure they call "*tiyul hagadol*," the big trip, after finishing military service. About 30 percent hit South America's Gringo Trail, according to *The Jerusalem Post*, and picturesque Cusco, a city with a population of approximately 350,000, is an obligatory stop. These travelers have added new terms to the local lexicon in South America, including "*un grande balagan*," a Spanish-Hebrew phrase that roughly translates as a big, confusing mess.

Rabbi Ofer Kripor, who co-directs Cusco's Chabad center with his wife, Yael, says he regularly draws the largest crowds in South America, hosting approximately 300 Israelis for Shabbat dinner every week during the summer high season. The Chabad house is located in an old colonial mansion on Calle Granada near the city center. Shabbat meals take place in the open-air inner courtyard. Kripor says that the Cusco Chabad also holds one of the biggest seders in the world, catering to 1,200 travelers.

It's easy to see why so many young Israelis are drawn to Cusco. Located in Southeastern Peru, in the Andean valley, it's a visually stunning city, "the undisputed archaeological capital of the Americas," Lonely Planet says. High-adrenaline activities such as rafting, rock climbing and hiking are all nearby. Vestiges of the Incas' greatness remain in the still-preserved Temple of Koricancha and perfectly carved stone walls. After the Spanish conquest in 1533, conquistadores built a colonial city on the ruins of Inca sites, erecting a magnificent Plaza de Armas flanked by an enormous cathedral to the east and an even more beautiful Baroque church to the south. The heavily Israeli Procuridades Street — what some call "Israeli town" — is located on the northwest side of the plaza.

PHOTO CREDI SUSAN AYER

Cusco, Peru

Native Peruvians are more than happy to cater to the Israelis. Swiss Raft, a Peruvian-owned company that runs trips down the Apurímac River, advertises in Hebrew signs on Procuridades and employs Hebrew-speaking guides. In the southern part of the city, the Beit Asimha ("House of Happiness" in Hebrew) is a popular hostel, with a large hamsa, the hand-shaped amulet, affixed on a sign above the door. Like many restaurants on Procuridades, Sueño Azul — which serves Israeli food, translates its name into Hebrew on its door, and affixes hamsas and Israeli flags to its walls — is owned by native Peruvians and mostly staffed by them.

But that is changing. In recent years, a small number of Israelis have relocated to Cusco. They organize Purim parties and Chanukah celebrations. Among the expats are several entrepreneurs who have taken advantage of the influx of traveling Israelis and Cusco's favorable business climate, opening shops on or near Procuridades.

The Duchovny brothers are among them. In 2006, Ohad and Gilad, twin brothers from Rehovot, returned to Cusco, which they both had visited earlier on their post-army trips after Ohad fell in love with a Peruvian woman traveling in Israel, whom he has since married. The brothers, now 31, opened the Bagel Cafe on Procuridades that same year, and Gilad later initiated several ventures of his own, including a restaurant, a nightclub and a food-delivery service. Partnering with a close friend and fellow Israeli expat, Ohad opened a sushi restaurant.

Gilad says he has no plans to return to his homeland. "I love Israel, but it's more comfortable here," he says. He cites his ability to earn a better living and how quickly he was able to establish himself in business. Like his brother, Gilad also has married a Peruvian woman — he jokes that he and his wife communicate in "Hebrew-Spanglish" — and the couple has two small children.

Ben Brodny, 28, a Haifa native and Gilad's business partner, moved to Lima in 2005. He says he originally came to Peru because he wanted to be his own boss. "It's impossible to be independent in Israel," he says.

In 2008 he met the Duchovny brothers, and he talked about how much he missed bourekas, the popular Israeli pastry. A year later, Brodny opened Brodny's Bourekas, a small cafe three blocks off of the Procuridades, a huge mural of the coast of Tel Aviv painted on its wall above the kitchen.

Unlike Gilad, Brodny says he's fairly confident he will return to Israel.

"It is not possible to live all your life here," he says. "If you think you're going to have children," he says shaking his head, "what about school?"

But he's not going anywhere soon. He speaks perfect Spanish, and he knows Peruvian slang and folk songs.

"I'm more Peruvian than a lot of Peruvians here," he says. ■

Children thrive at Camp Gan Israel

David Alpert, special to the WJN

As camps go, ten year-old Gabrielle Shapo's camping schedule looks like any other typical camp, where sports, activities, and daily trips make for an exciting, fun-filled program.

But Gabrielle sees things a bit differently: "The Jewish classes and the Jewish things that we did made camp so much more meaningful," she says.

Gabrielle is one of approximately 100 children—aged 5–13—who enjoyed a unique summer camping experience at Camp Gan Israel, where Judaism is fun.

When director and founder of the camp Shternie Zweibel hung out her shingle in 1998, she was determined to create an experience that would engage Jewish children and strengthen Jewish identity in camp setting.

"I'm a firm believer in the power of camp," says Zweibel. At Clonlara School, campers meet every morning for *tefillot*, sports and Jewish study sessions. Every week, campers enjoy a wide variety of daily trips, including bowling, ice-skating, swimming and even blueberry picking. On Monday, Wednesday and Friday, campers convene for iCamp, a special program where children get to try something new every time, like art, science, music or even yoga.

And while at play, children are encouraged to incorporate Jewish values like love for another person; before eating, they acknowledge God's providing hand by reciting blessings beforehand.

In camp, explains Zweibel, there are "so many different ways to instill an appreciation of Judaism and strengthen the kid's identity."

"If these campers learn that Judaism is fun, then somewhere down the line it will have an impact in their lives."

She's proving her convictions. According to Jackie Shapo, Gabrielle's mom, parents and campers alike have discerned a winning combination at Camp Gan Israel. For her children, who attend King Elementary, this camp is "critical part of their Jewish identity."

"The camp captures the vitality of Judasim," says Shapo, a lawyer. "There is so much diversity at their school, but camp solidifies their Jewish identity." Her three children—who all attend Camp Gan Israel—skip school days during the year because of Jewish holidays.

"But they understand why they are different because of what they've learned in camp," she says.

Staff members chose "Wii can change the world" as this year's theme. Over the course of the seven-week long camp, Campers took time to learn about how they could impact their friends and bring positive change in their lives.

Then, the counselors placed these lessons into a Jewish context. For example, when campers learned about environmental damage and ways to protect the planet, their counselors explained the Torah's injunction that prohibits wasting resources.

Even in sports, Zweibel works hard to pump up the education factor. This year, sports were run by I9 Sports, a national franchise whose coaches place special emphasis on sportsmanship and principle-driven play.

Malka Colin is a veteran counselor. Over her past three summers spent at Camp Gan Israel, she has forged close friendships with many of her campers—bonds that don't erode over time.

"Whether via mail, email or phone, I've always kept in touch with my campers," says Colin, 20. "I have only fond memories of this camp; that's why I keep coming back."

Indeed, Camp Gan Israel's commitment to giving campers the best of both worlds by instilling a love for Judaism in an appealing, fun-filled program is paying off. Six year-old son Josh Shapo enjoyed a Jewish immersion experience, and today, he has brought increased Jewish awareness into his home as well, notes Jackie Shapo.

"I love the sports, but I also love learning more about Judaism in Camp Gan Israel," he beams. ■

Hebrew Day School adopts "Common Core" academic standards

Dina Shtull, special to the WJN

Hebrew Day School of Ann Arbor has three main goals for this academic year: adopting new Common Core State Standards (CCSS), expanding student use of "Twenty-first century skills," and further developing the collaborative culture in the school.

The Common Core State Standards (CCSS) were recently adopted by the Michigan State Board of Education. They are a set of rigorous, college and career-ready curriculum standards

adopted by 44 states across the nation, Washington D.C., and the U.S. Virgin Islands. "The HDS documented academic standards are mostly in line with these nation-wide common standards," says Jennifer Rosenberg, a former HDS teacher and professional development consultant who will be joining the HDS faculty this year to support teachers in the exploration of the standards. "Nevertheless," Rosenberg shares, "we aim to examine alignment, determine any gaps, as well as opportunities to go beyond these standards."

The Common Core initiative involved governors and state commissioners of education, as well as teachers, educational experts, parents, and school administrators who were informed by other top performing countries, internationally benchmarked standards, and the highest standards across the country. The standards reflect real world requirements, the reality of the classroom, the global economy, and the society in which children are being raised. Content was written for math and language arts; reading recommendations for science and social studies were also incorporated. The use of media is an important tool embedded in the standards. The Common Core provide the academic content; it is up to the school to determine how to teach the standards.

"Developing twenty-first century skills is a particular focus of the Common Core Standards," explains Carol Gannon, technology teacher. "When we prepared for the new school year, we discussed two aspects of these skills–learning and innovation skills (e.g., critical thinking, communication), and life and career skills (e.g., responsibility, flexibility). Our lessons will incorporate these necessary skills."

Teachers also discussed how the language arts standards interrelate with the school's grade-level Hebrew goals. "The Common Core Standards were not developed specifically for foreign language instruction," says Hebrew/Judaics teacher, Aron Kaufman. "Yet there are connections to be explored that will further integrate and reinforce the Hebrew and Judaic Studies curricular goals we are already teaching," Kaufman continues. "The goals are theoretical, but also practical and reasonable," says new Hebrew/Judaics teacher Aaron Magid. "They provide a focus for a new teacher, both on a daily basis and for the whole academic year."

The Common Core Standards will also be integrated into the school's curriculum called "specials" — that is, music and fine arts, physical education, and library. For example, instruction on reading music notation integrates a lesson on dividing whole numbers; reading music requires students to understand the relationship between different lengths of notes and how these notes divide and complete a measure. In addition, the math standards expect students to "look for and make use of structure." Students study the structure of music, that is, the repetition and changes in a melody. "Students use these structures to better understand the music, and for ease in learning the material," says Debbie Gombert who teaches recorder to the 4th grade and directs the school's Klez Kids Band.

A foundational piece for the successful adoption of the Common Core State Standards at HDS will be the school's collaborative culture. Teachers will support their colleagues by together analyzing each other's student work and observing each other deliver live lessons. The teachers have been practicing the skills necessary to feel comfortable opening up and sharing. "They needed to be reassured that this process is supportive, not evaluative," says Head of School Dina Shtull. "We are all trying to help children, and we are helping each other help those children," Shtull adds. During orientation week, teachers practiced habits of communicating, beginning with the skill of pausing (for reflection) and paraphrasing (evidence of listening), and moving on to the skills of inquiring and probing for further clarification. "Ultimately, the process of adopting the new Common Core Standards is for us, together, to reflect on individual student learning and

on how classroom instruction impacts on that learning," says Jennifer Rosenberg.

For more information about the Hebrew Day School, contact 971-4633. Day tours for parents are scheduled for Tuesday, November 15 and Thursday, January 12. Open houses for parents and children to explore kindergarten are scheduled for Sunday, December 4, and Sunday, January 22. ■

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Early Childhood Center and Hebrew Day School teachers create a "Garden of Eden"

Natalie Wiesend, special to the WJN

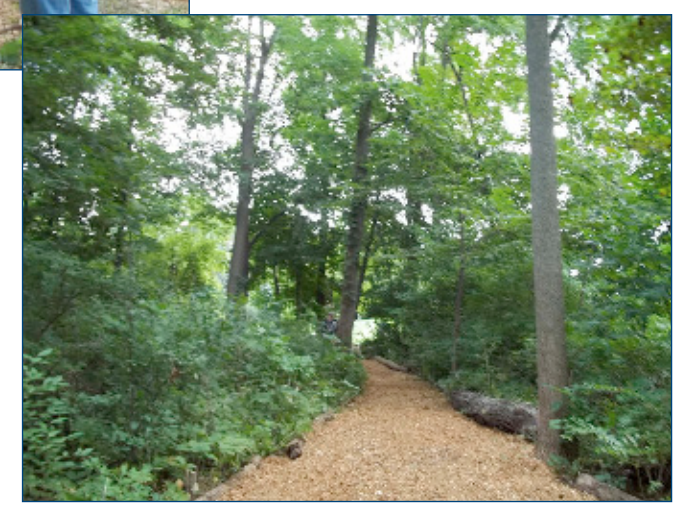
It's possible to create a "Garden of Eden" with a little collaboration and a lot of hard work. On August 25, the Jewish Community Center of Greater Ann Arbor's Early Childhood Center (ECC) and Hebrew Day School (HDS) faculties donned work gloves and broke out the rakes, saws, wheelbarrows and shovels in a joint project that benefited both educational programs and the entire JCC. The goal of the project was to transform the wooded area on the JCC property into a "user-friendly" space that could be shared and utilized by the teachers for environmental education, prayer and reflection. Both the ECC and HDS are located in the JCC building.

The planning committee for the day consisted of Aron Kaufmann, HDS 1st and 2nd grade Judaic and Hebrew teacher; Michelle Paris, ECC Giraffe Room preschool teacher; and Natalie Wiesend, ECC Kangaroo Room preschool teacher. The ECC and HDS administration, Noreen DeYoung, ECC director; Peretz Hirshbein, ECC assistant director; and Dina Shtull, HDS head of school supported the planning committee. At the beginning of the project development, the planning committee aspired to structure an activity that would be well-organized, practical for both staffs, and meaningful to all participants. The project that came to fulfill all of those goals ended up being the beautification of the JCC nature area.

"It was an honor and a privilege to plan this collaborative venture with ECC teachers Natalie Wiesend and Michelle Paris," said Aron Kaufman. "We worked well together as a team, covering all logistical angles of necessary to organize, motivate, and inspire our respective staffs into becoming a merry band of landscape artists." Due to the landscaping component of the project, Matt Demmon of "Little House Landscapes" was hired to provide his expertise, consultation, planning and supervision of the implementation of the project. Prior to the workday, Demmon surveyed the wooded area and created a list of tasks, action steps, and supplies needed to complete each task.

The work day started with an icebreaker for the 45 teachers to get familiar with each other, loosen up, and then split into nine preorganized small groups. Demmon spoke about the ecological reasons why the tasks would be beneficial to the environment. One of the most important tasks was removing an invasive plant species, buckthorn, from the space. In Michigan, buckthorn competes with the native plants and reduces biodiversity of the habitat. Demmon also described various educational opportunities for the students including learning to identify plants, observing wildlife, planting native plants, caretaking and nurturing the woods, pulling weeds and just learning to be outdoors and a part of nature. In addition to environmental education, the planning committee extrapolated that the space could become a nature sanctuary that could be used for nature walks, prayer, reflection and journal writing.

The tasks included assembling and installing bird houses, adding mulch to existing paths, removing buckthorn, posting plant identification signs, trimming plants that grow in the walking path, creating an arbor entranceway and digging up and replanting desirable native plants that needed to be removed from their present location. Each small group picked the task they were most interested in accomplishing. When it was time to begin, the teachers began working with tremendous focus, enthusiasm and gumption. Ellie Grudzien, HDS first grade teacher, observed, "Working on a small team was fun! Being part of the greater team was awesome!" The groups persisted through the hazards of heat, mosquitoes, poison ivy and hard labor with great attitudes and determination. "Pleasant Lakes Hardwoods" supplied the materials for the birdhouses and Peter Smith provided assistance assembling. Jamie Crandall, an ECC Zebra Room teacher, was thrilled to work with Smith and her birdhouse-making group. She said, "I learned how to create a home for birds to live in for years." Debbie Carbone, HDS Kindergarten teacher, commented, "I was humbled and inspired by the hard work and dedication of all. What a privilege to be a part of this talented group of professionals,"



At the end of the morning, the space had been transformed from an overgrown nature area to a tranquil, beautiful, functional space. "It was amazing to see the overgrown paths transform into an accessible space, labeled and ready for the kids," Tonya Backstrom, ECC Frog Room teacher observed. Many of the teachers commented that the experience was a tremendous learning experience for themselves, and that they could not wait to share it with their students. One teacher wrote, "We developed a plan to collaborate and my kids will try to inventory the animals."

Nancy Witter and Leah Jackson, ECC Lamb Room teachers, were eager to share a joint experience with their incoming two year-olds. Witter said, "I was inspired to share a walk in the woods with the Lamb children and Gansters [kindergarteners] in HDS." Jackson commented, "I am inspired to bring my tree/plant identification books to share with the Lamb children."

The sentiments even translated to the teachers' personal lives. Queyana Battle, ECC Frog room teacher remarked, "I am inspired to expose my daughter to nature now that I've had this experience."

Not only did the staffs from the two schools create a workable area, they also created working relationships with each other that will resonate throughout the school year. Kaufmann said, "With great conviction, spirit, and energy, we learned that by working together, we could move a mountain, which we actually did—a mountain of mulch! It was so nice to meet, get to know and bond with so many of the ECC teachers. I look forward to more collaborative ventures with the ECC staff, as this is only the beginning." Some ECC/HDS classrooms have already teamed up to collaborate with weekly meetings focused on "reading buddies" and joint Judaic education. "What a wonderful project! It was great to work with a team, get to know our ECC colleagues, and learn some gardening/ecology skills. What immediate gratification for us all," said Caroline Nathans, HDS Resource teacher.

The planning committee hopes for more ECC/HDS partnerships to bloom in the future as a result of this successful joint venture. Kaufmann continued, "I have already taken both my first and second grade classes into our new nature sanctuary and the excited responses of the children are incredibly gratifying. My grade students are thrilled about the possibility of studying the Torah text about the Garden of Eden in "Gan Eden" and I am looking forward to taking both classes into the space for tefilot (prayer) and nature observation."

Dina Shtull concluded, "Teacher collaboration is one of our main themes for this year and during our orientation before the start of the year—we modeled what we wanted to achieve. In just a few hours, the HDS and ECC teachers built a garden together. We transformed space. We transformed our team. We transformed individuals. We demonstrated how major results can be achieved when each person takes some responsibility. Together we created a Garden of Eden that our students will now maintain and use." DeYoung added, "Working together with HDS has not only created a beautiful space, but also brought our schools closer together." ■

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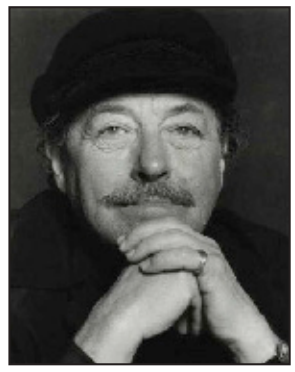

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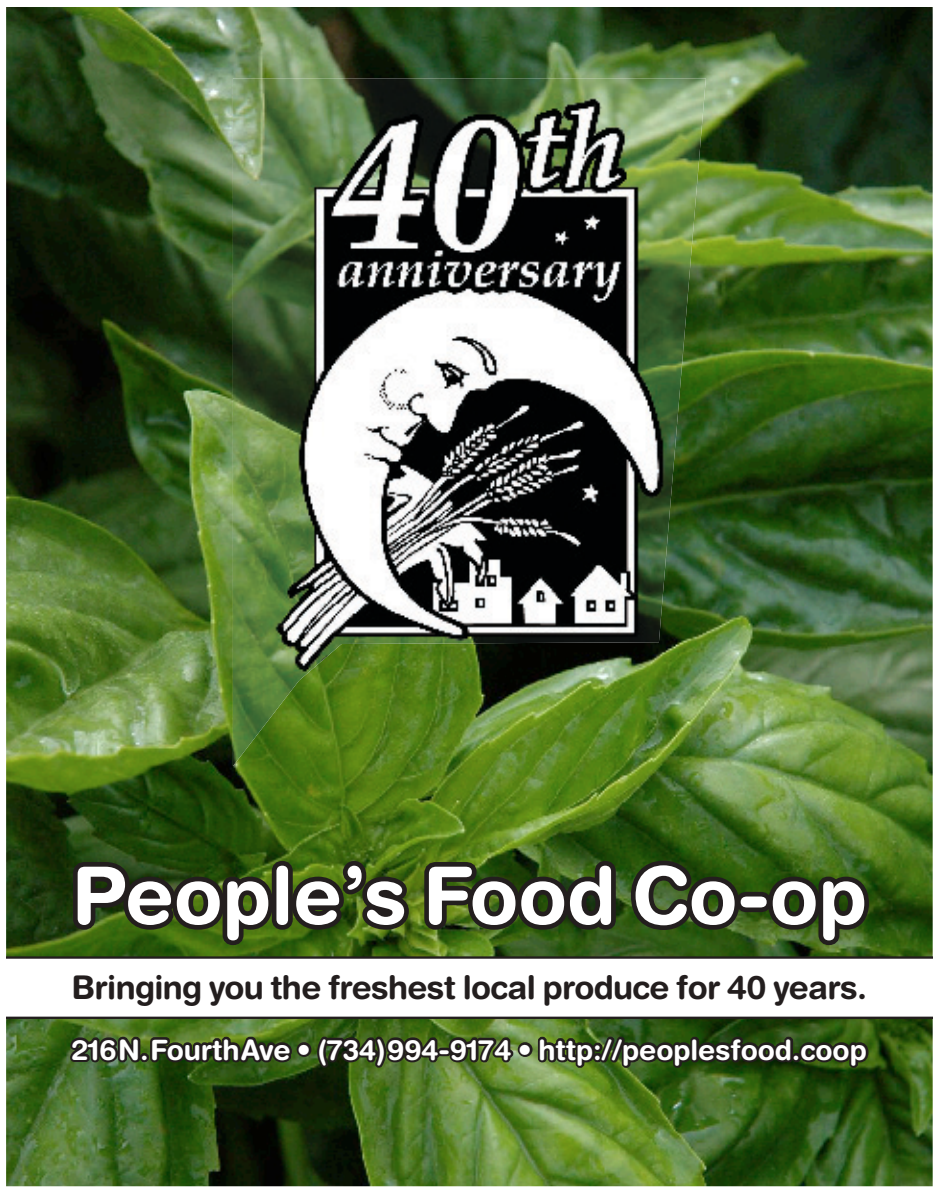

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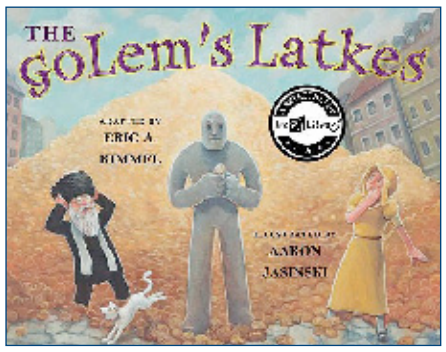
Golems are big in children's literature

By Marjorie Ingall

NEW YORK (Tablet Magazine)—We've always loved golems. The notion of a soulless husk suddenly given life is deliciously resonant. First there was Adam, formed from dust and given breath by God. Then there were a thousand variants, from the monster in Mary Shelley's *Frankenstein* to the manic cleaning implements that Mickey Mouse animated but failed to control in *The Sorcerer's Apprentice* to the computer in *2001: A Space Odyssey*. The idea of a powerful creature being given consciousness, then behaving in unpredictable ways, is thrilling.

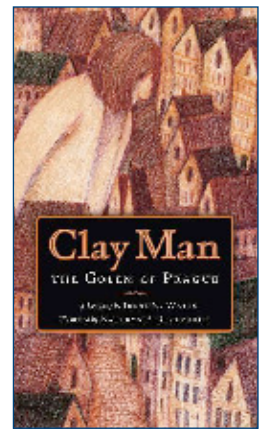
It's also troubling. The legend of the Golem of Prague involves the 16th-century Maharal, also known as Judah Loew, a powerful rabbi who created a golem (the word derives from the Hebrew for unshaped form) to defend the ghetto from pogroms. In the tale's many versions — a 19th-century German novel, short books by Elie Wiesel and Francine Prose, golem-themed episodes of *The X-Files* and *The Simpsons*—the golem often winds up attacking its maker, becoming more vicious than intended or devastated by its own clay heart.

Given the folkloric, timeless nature of the tale, it's no wonder it has inspired so

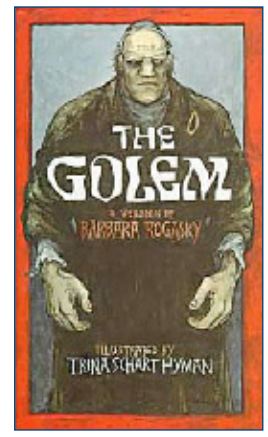


many children's books. This year's entry, *The Golem's Latkes* by Eric Kimmel, illustrated by Aaron Jasinski, is a cartoony, not-very-scary version of *The Sorcerer's Apprentice* in which a lazy maid delegates the potato pancake-making to a golem, leading to a giant interfaith party to which the emperor brings applesauce. It'll be out in a couple of months and would, of course, make a delightful holiday gift.

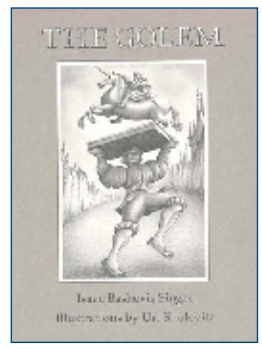
However, I'm drawn to the darker versions of the tale. David Wisniewski's *Golem*, which won the Caldecott Medal for the best illustrated children's book of 1997, is really, really scary. (Any book that explains blood libel is not for the youngest kids.) The layered, paper-cut illustrations are amazing, and the story emphasizes the golem's nascent humanity. The creature cannot control its anger, but also loves sunrises and flowers. After an explosion of rage, it begs the man it thinks of as its father: "Please! Please let me live! I did all that you asked of me! Life is so … precious … to me!" Rabbi Judah returns him to clay anyway, with the (comforting?) observation that the golem won't remember anything about being alive.



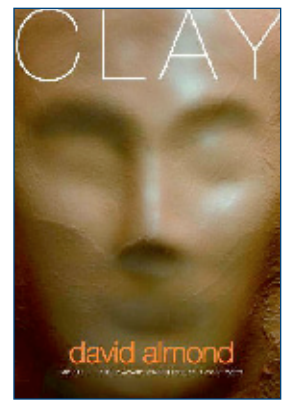
For middle-grade readers, there is 2009's *Clay Man: The Golem of Prague* by Irene N. Watts, illustrated by Kathryn E. Shoemaker. This one draws a pretty explicit Holocaust parallel (the Jews have to wear yellow circles on their clothing), and the soft pencil illustrations have a gentle, mournful quality. Other excellent middle-grade versions are Barbara Rogasky's 1996 *The Golem*, with ominous, deep-toned illustrations by the late four-time Caldecott winner Trina Schart Hyman (it's out of print but still readily available online), and I.B. Singer's *The Golem*, in which the pathetic golem falls in love, featuring soft watercolors by another Caldecott rock star, the brilliant Uri Shulevitz.

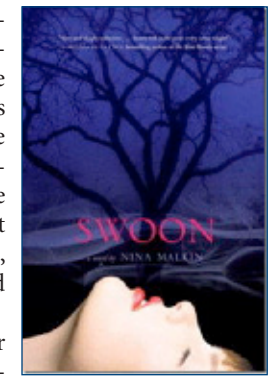


But it's in the young-adult category that I think the golem story achieves the most nuance. Teens love horror: Conventional wisdom has it that monsters represent the untamed id of adolescence, the inability to control one's own urges. Vampires, a staple in young-adult lit, are all about longing and sometimes sublimated sexuality; werewolves are pure animalistic brutality; fallen angels reflect fears about the consequences of not being perfect; zombies represent brainless conformity.



The golem fits in perfectly. *Clay*, the 2007 novel by the acclaimed British writer David Almond, is perhaps the most literary of young-adult golem books. In *Clay*, an altar boy in a faded coal-mining town meets a mysterious newcomer who may have the power to create life from earth. Almond's perspective is Catholic, but his biblical and moral themes are very familiar to Jews, and the book is clearly based on the golem story. Davie, the protagonist, wrestles with notions of good and evil, the desire to create and the power to destroy, and the way attraction and repulsion can be mixed. There are themes about the end of innocence, the expulsion from paradise, forgiveness and redemption, and the responsibilities of the artist. The Northern English dialect can be challenging, but this is a powerful, very creepy and haunting book.

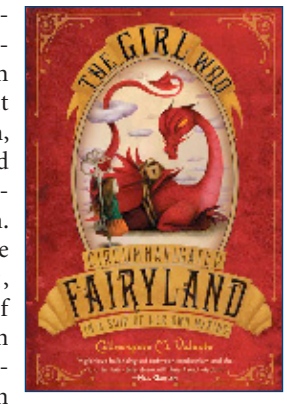




On the other end of the literary spectrum is *Swoon*, a 2010 novel by Nina Malkin. This is your classic girl-meets-boy-who-inhabits-a-golem-that-girl-has-created story. It is sexy, sexy cheese. The book's heroine is Dice (short for Candice) and the hot, nasty golem is Sin (no, really — short for Sinclair). Do not confuse Dice or Sin with the other Gossip Girl-esque characters, Pen, Marsh, Gel, Crane, Doll, Con, Duck and Boz, though everybody does tons of drugs and has tons of sex. Turns out, as things so often do, that Sin has been seeking a body to inhabit so he can return to the Connecticut town where he was murdered a couple hundred years earlier and take revenge on the descendants of his torturers. Sin is horrid to Dice, but she loves him anyway because he's a hot golem. Malkin keeps using the word "golem" (along with "dust-boy" and "dirt devil"), but Swoon differs from the classic golem tale in that Sin exists independently of a body; Dice has only provided a receptacle for his angry soul. In that way it's really more of a dybbuk story. A sexy, cheesy dybbuk story.

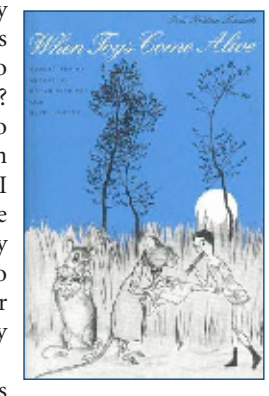
I loved the heartbreaking golem in *Storm Thief* by Chris Wooding (2006), and I think teenage fans of post-apocalyptic and dystopian fantasy will, too. After being caught in a "probability storm," a kind of violent ripple of atmosphere that unpredictably changes things in its wake, the golem has been separated from his maker. He has only flashes of memory of being made, and he desperately wants to know who he is and what his purpose is. The golem is prone to flashes of rage, but he also wants to love and help. (He's a cross between Frankenstein's monster and Wolverine.) Unlike *Swoon*, which is a story of selfishness, *Storm Thief* is all about sacrifice. The golem is a secondary character, but he's the one who stuck with me. Maybe because I'm a parent; we understand sacrifice.

The Girl Who Circumnavigated Fairyland in a Ship of Her Own Making (2011), by Catherynne M. Valente, is pretty florid; I wanted to yank out half the adjectives and stomp on them like ants. But among all the over-the-top fairies, marids, gnomes, changelings, witches, selkies, hippogriffs and djinn, there's a female golem made of soap. I loved her. "Her face was a deep olive-y green castile, her hair a rich and oily Marseille, streaked with lime peels. Her body was patchwork: here strawberry soap with bits of red fruit showing through, there saffron and sandalwood, orange and brown. … Her eyes were two piercing, faceted slivers of soapstone. On her brow someone had written TRUTH in the kind of handwriting teachers always have: clear and curling and lovely."



This golem, too, longs for her absent maker. Despite her grief, she lives to serve. She cleanses the book's heroine of the dust of her journey, breaking off her own fingers with a snap to throw into different baths — baths that give courage, renew wishes, foster luck. This rare female golem wants to nurture, not destroy. Unlike most golems, she can speak (when she does, soap bubbles escape her lips). She's powerless but not voiceless: Many young girls, pouring out their hearts in diaries and to friends, can understand that duality. She's all yearning; again, girls can understand that feeling all too well. She's also the only completely kind female figure in a fairyland full of men and boys and mean girls. And like the tree in *The Giving Tree,* she disappears as she helps and helps and helps.

A golem is a sturdy creature on which to hang a young-adult story. It works as a repository for every theme that speaks to teenagers: Who am I in the world? What powers do I have? Who can I trust? How do I create a separate existence from my parents'? How do I control my anger and manage my baser instincts?



In many stories the golem is an overgrown child, an identity teenagers fight against and relate to simultaneously. In *When Toys Come Alive*, Lois Rostow Kuznets, a professor emeritus of children's literature at San Diego State, discusses how toys can represent our concerns about technology. Kids today have even more understanding of the dangers of technology than their predecessors — they grew up seeing the way gossip and bullying can spread through social media in the blink of a non-soapstone eye. Stuffed animals, unlike Facebook and Twitter, wait patiently for loving humans to come back.

Perhaps the golem, made of earth and clay, represents a longing for a simpler, less networked, more easily turned-off past. ■

A new soul comes of age: An interview with Yael Naim

By Daphna Berman, Moment Magazine

Yael Naim burst onto the international music scene when her 2007 single, "New Soul," was handpicked by Apple for the MacBook Air's debut commercial. The song, fresh off her first album, thrust the then-obscure 29-year-old artist into the limelight. When "New Soul" peaked at No. 7 on the Billboard charts, Naim became the first Israeli soloist to have a Top 10 music hit in the United States.

Four years later, the star of the Paris-based musician continues to rise. Named Best Female Artist at this year's Victoires de la Musique — France's equivalent of the Grammys — her eclectic style, stunning vocals and lyrics of love and turmoil continue to capture worldwide attention. Moment's Daphna Berman caught up with the singer-songwriter while she was on break from her world tour to promote her new album, "She Was a Boy."

Moment: What is the story behind New Soul?

Naim: It is about a period in my life when I was very desperate and sad. I discovered that I was making the wrong choices, making a lot of mistakes. I was very pretentious when I was younger and so at one point, my conclusion was that I needed to be less pretentious. If before, I used to think that I was an old soul, that I came to earth many times, that I knew everything about life. During the period in which I wrote this song, I came to the conclusion that I am completely new; I am a new soul, and I came to this world to learn about how to give and also about how to receive and how to function. The conclusion of the song is that after this life is over, I will feel like I still don't really get it. It's not a happy ending because there are still things I don't understand. But that's OK; it's part of life and it doesn't have to be heavy. Just accept that you need to learn new things and that things don't have to be perfect.

Moment: How did Apple discover "New Soul"?

Naim: When the album was released in France, it was a really big success really quickly. And then for some reason the song got on the radio in Los Angeles, and the guy from the Apple agency heard it and decided to call the radio station to find out what artist it was. The rest is history (laughs).

Moment: How did the song affect your career?

Naim: It changed everything. Starting from the day it was released — even before the U.S. commercial — we started to be on the top of different charts. After a week it was No. 1 in many countries. It was amazing for us because we recorded everything in my small apartment in Paris with no budget, no record company, nothing. We worked for 2 1/2 years and there were a lot of ballads in Hebrew on the album that were totally not commercial. It was a huge present for us to have this tiny project be such a huge success.

Yael Naim

Moment: Where do you say you are from?

Naim: I'm French and Israeli. I was born in Paris, but my parents moved to Israel, where I grew up. My parents are Tunisian. But I don't know Tunisia and I don't speak the language. I just eat couscous sometimes. I feel most comfortable in Hebrew for reading, and in Hebrew and French for speaking.

Moment: What was it like to move to Paris?

Naim: In the beginning, in 2000, I felt very much out of place for a lot of reasons: the weather, I didn't have friends and the mentality here is very different from the Israeli mentality. Then after four years, I think the minute I found myself musically, I found home. I found people who were close to my heart and I felt at home. I travel a lot to Israel, and now I feel like I have two homes.

Moment: What does being Jewish mean to you?

Naim: I'm Jewish and I am proud of what I am. But I'm not a religious person, even though I am spiritual. But it's not related to any particular book. I see so many cultures that believe they have the only truth. I don't feel this way. I take my Jewish background as more of a cultural thing and I love it.

Moment: Has Jewish music influenced you?

Naim: You can't escape who you are, and I am Jewish and Israeli and French. Everything that I am gets into my music. For example, I love klezmer music and I love the songs that are sung in the synagogue. So yes, I'm sure it somehow gets into my music, but it's not conscious.

Moment: How about Israeli music?

Naim: Only after I left Israel did I start to listen to Israeli music for the first time. Suddenly I was missing home desperately and started to listen to music that connected me. I listened to Israeli radio and started to collaborate with Israeli artists. Also, my Israeli boyfriend was leaving me at the time and so I started writing in Hebrew. Much of my first album was in Hebrew.

Moment: Which musicians have influenced you?

Naim: Joni Mitchell was very important. And the Beatles, because of the way they go in many styles and don't have any limits in the creative process. And then there are artists like Nina Simone, whom I love, because she is very deep and she is somewhere between classical and jazz, which is my background. I love Herbie Hancock and folk music, and classical Indian and Bollywood music.

Moment: Your music has been compared to that of Regina Spektor and Norah Jones. Do you agree?

Naim: There is a generation of musicians who are kind of close to each other. Norah Jones is really soft and jazzy, which is not really my taste, but has some similar points. Regina Spektor plays the piano, has brown hair and wears similar clothes. We have feminine voices and a similar sensitivity and so maybe we're seen as similar. Really, there are many differences.

Moment: Your songs, even those in Hebrew, are very popular in France. How do you explain people listening to songs that they don't understand?

Naim: France is a country that has opened its doors to artists from all over the world. The African music scene here is very developed, as is the Arabic music scene. Also, take opera — people don't always understand the opera they are listening to. They just connect with the music, and for those who really want to know, they can check to see what it's about. It's not necessary to speak the language.

Moment: What is "She Was a Boy" about?

Naim: My first album was about separation and discovering that things have not happened as I wished. The second one is a happy period in my life. Something opened up. There is more energy in the music and more curiosity to discover the world. I started to learn about myself and realized that there are light sides, but also dark sides and to accept this complexity inside myself and others. Musically, the first album had more folk influence, whereas the second has pop and New Orleans influence. ■

Jessica Chastain and John Madden on *The Debt*

By Naomi Pfefferman, Jewish Journal

LOS ANGELES — As Jessica Chastain was preparing for her role in the Mossad thriller *The Debt*, her voluminous research led her to the story of a survivor who witnessed the destruction of her entire family in the Holocaust.

"It was a woman's memory of something she had seen as a young girl," said Chastain, a 30-year-old Juilliard graduate who has turned heads for her performances in *The Tree of Life* and *The Help*.

Chastain used the memory as the backstory for her *Debt* character, Rachel, a Mossad agent sent in 1966 to kidnap and bring to trial in Israel a notorious Nazi, dubbed the "surgeon of Birkenau," who was living in hiding in East Berlin.

"Because the memory was so devastating, and because it is real, it helped me understand a character who essentially is willing to martyr herself for her country," Chastain said. "Rachel wonders why, if her family was killed, does she get the opportunity to live? And because she has that opportunity, how must she live to be worthy of that gift?"

The debt owed the 6 million haunts the film, which follows Chastain and her fellow agents, David (Sam Worthington of "Avatar") and Stephan (Marton Csokas) as they stalk the Nazi Dieter Vogel (Jesper Christensen) in decrepit East Berlin. The action cuts back and forth from those events to Tel Aviv in 1997, when the agents — in these scenes played by Helen Mirren, Tom Wilkenson and Ciaran Hinds — are forced to confront a secret they have long harbored about Vogel.

Based on the 2007 Israeli film *HaHov*, *The Debt* is the latest drama to delve into the emotional aftermath of the Holocaust, joining such recent films as Gilles Paquet-Brenner's *Sarah's Key* in its exploration of survivor's guilt.

Debt director John Madden, who is British and earned an Oscar nomination for *Shakespeare in Love*, was as daunted as Paquet-Brenner by the so-called Holocaust fatigue that has affected moviegoers.

"I was very aware of not wanting to hitch a ride on those horrendous events in order to make a revenge thriller," Madden said. But when he first viewed an early English-language adaptation of *HaHov*, "the material shot off the page at me." "While it worked like a thriller," he said, "it also had an emotional and moral complexity and could raise issues about justice, which seemed especially relevant at a time when we were seeking to kidnap and assassinate people like Osama bin Laden."

Madden, 62, was born in 1949 in "the shadow of the war" and admits to having had as a boy a "grim fascination" with the Jewish experience. He was well aware that the Jewish students segregated into one entire house at his English school were victims of casual anti-Semitism.

Madden, who is married to a Jewish woman, previously tackled issues of war and remembrance in his 1989 television miniseries *After the War*.

Like that earlier project, *The Debt* "is not a film about the Holocaust," he said. "But clearly, every single thing in it is governed by the notion of how people try to come to terms with that event and what that kind of extreme behavior says about us as human beings."

As Madden reworked the script, a moral dialectic emerged between the male leads: There is the more cavalier and ambitious Stephan, who does not have the same painful history as his comrades, and there is David, who like Rachel is the sole survivor of his family and is obsessed with bringing Vogel to trial. "His motivation is standing for what Israel is, and wanting to shape that nation and ideology into something that is a worthy recompense to the 6 million," Madden explained.

Speaking of his character, Worthington said,

continued on page 30

Hannah Winkler— singer, song writer, rising star

San Slomovits, staff writer

Hannah Winkler is a young Ann Arbor musician with a lovely, agile voice, a hard to categorize acoustic guitar sound, and some mature-beyond-her-years songwriting chops. Her new self-titled six song EP beautifully showcases those attributes and also some very polished, assured production and recording studio skills. It is available for free or for donations at http://hannahwinkler.bandcamp.com/
I talked with her recently about how she got to where she is and where she hopes to be heading

WJN: Was there music in your house when you were growing up?

Winkler: A lot of music in the house. We were always listening to music in the house and on car trips. We listened to a lot of everything, a lot of Beach Boys, a lot of Rolling Stones, a lot of Beatles, a lot of things with vocal harmonies.

WJN: And Joni Mitchell. I think I can hear some of her in your music.

Winkler: Yes, Joni. We didn't really listen to Joni as a family. I got into her on my own. But my dad is incredibly knowledgeable about music. He doesn't really play music, he played clarinet growing up and he plays a bit of guitar, but he's just incredibly knowledgeable. My brother is musical, though no instrument ever really stuck with him, but I know that he has it in him. My mother plays piano and she has a beautiful voice. So I was always surrounded by music, but my parents are both lawyers.

WJN: You mentioned growing up on a farm.

Winkler: We have a farm in Keedysville, Maryland, about an hour from where we lived. I went there a lot growing up. I was always in love with animals; I grew up in Bethesda, my parents work in D.C. I've always been into country music. Not pop country music, but folkie, bluegrassy country. I hear that in my music, despite the fact that I have lived in cities and suburbs my whole life.
I came to Ann Arbor, to the University of Michigan, five years ago. I studied anthropology and music.

Hannah Winkler

WJN: Double major?

Winkler: Yes.

WJN: Did you study voice at the Music School?

Winkler: I actually wasn't in the Music School. I studied music through the LSA. It's a general degree, where you take a little bit of everything; composition, theory, musicology, took private lessons on piano. I grew up playing classical piano.

WJN: Yet your recording sounds mostly guitar driven, rather than piano driven.

Winkler: You're totally right. I picked up guitar in high school, mainly because I was in a Jewish youth group that I was very into, and guitar playing and singing was a big community activity, and you can't lug a piano around with you. I got really into this Jewish pop rock music in my freshman year in high school. I first started learning some of those tunes. That's why I picked up guitar. And it's funny, now I write almost all of my music with guitar. I know my chords, but I don't know what I'm playing a lot of the time….

WJN: A lot of us guitar players are like that. (Laughter)

Winkler: Really?

WJN: Yes. We just do what feels good….

Winkler: And sounds good. I have the ear and I have the knowledge of theory on piano, just have not related it to guitar for some reason. It just has not translated. So I write most of my tunes that way and I have found that it's freeing, because I don't know what I'm doing. On piano, maybe I know a little too much what I'm doing and I don't have that freedom. I can't play jazz piano, which I've always wanted to do. I just grew up learning pieces.

WJN: You graduated a year ago. What have you been up to?

Winkler: This past year I did my music, and to support that I worked in restaurants. I also sing with little kids at Tot Shabbat at Temple Beth Emeth on Friday nights.

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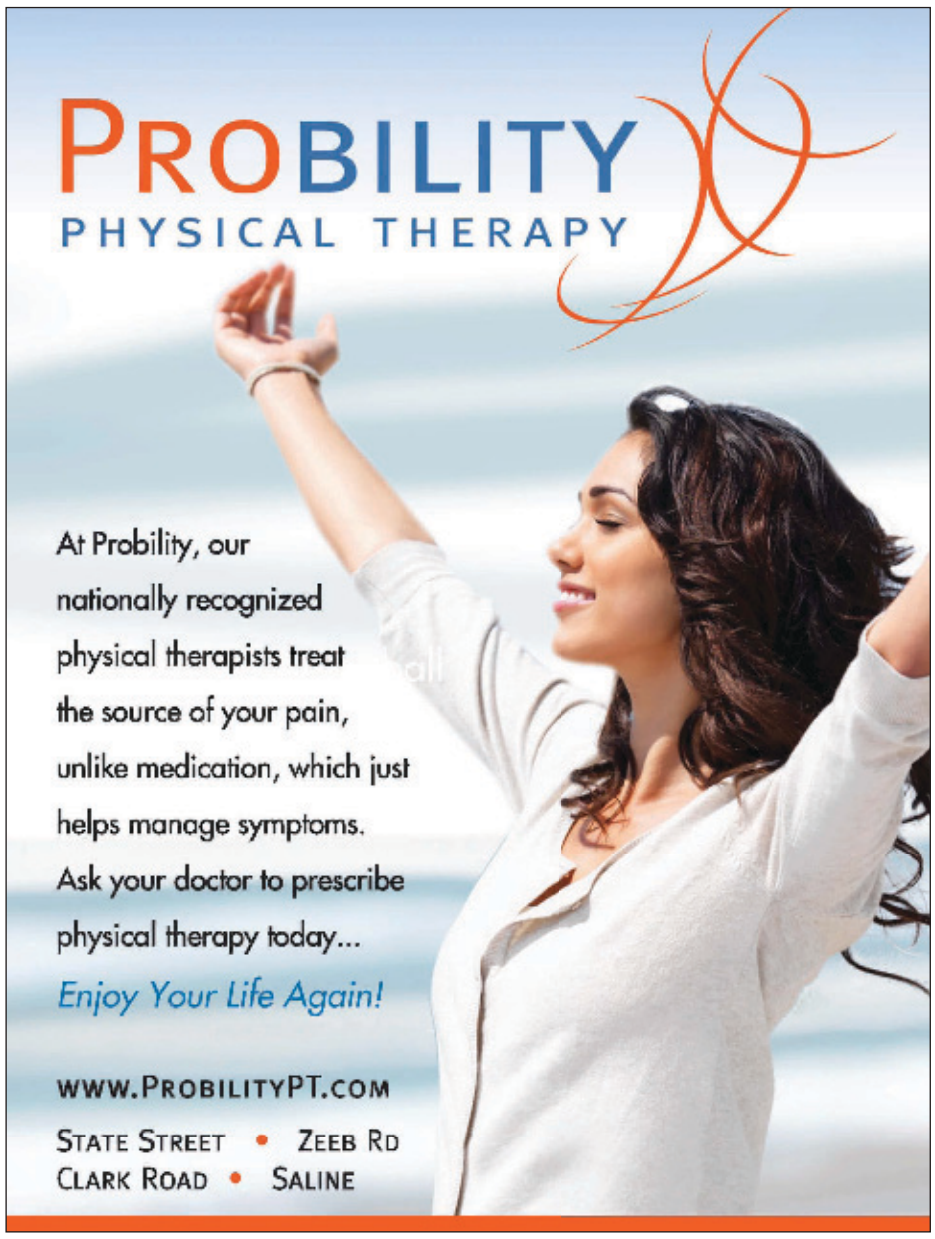
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The Jean & Samuel Frankel Center for Judaic Studies and The Frankel Institute for Advanced Judaic Studies Upcoming Events for October 2011

October 11, 7 pm
Jill Vexler, Curator, *Pictures of the Resistance* exhibit
Photographer as Witness: Proof Enough?
913 S. University,
Hatcher Graduate Library

October 17-18, 8:45 – 5:30 pm
Medieval Exegesis: An Interfaith Discourse
Rackham Auditorium, 4th floor

October 19, 4 pm
Marina Rustow,
Johns Hopkins University
Ten Things You Didn't Know About the Cairo Geniza
202 S. Thayer Street, Room 2022

October 25, 5:30 pm
Brian Porter-Szucs,
University of Michigan
Poles and Jews During WWII: Beyond Martyrology
913 S. University,
Hatcher Graduate Library

October 27, 12 pm
Melissa Klapper,
Rowan University
and 2011-12 Frankel Institute
The Absence of Rights Dicourse in American Jewish Women's Pre-World War II Social and Political Activism
202 S. Thayer Street, Room 2022
October 27, 7 pm
Daniel Boyarin, U-C Berkeley
Mark and the Torah: A New Perspective
CHEM 1800

November 3, 12 pm
Mia Bruch, Stanford University
and 2011-12 Frankel Institute
Defining Jews/Defining Politics
202 S. Thayer Street, Room 2022

November 3, 4 pm
Derek Penslar,
University of Toronto
The Jewish World Wars, 1936-1948: Spain, Germany, Palestine
435 South State Street,
1014 Tisch Hall

All events are free. Visit www.lsa.umich.edu/judaic or like U-M Judaic Studies on Facebook for a complete list of upcoming lectures.

Beyond religious and secular, some Israeli schools are forging a third way

By Linda Gradstein

JERUSALEM (JTA)—At first glance, Reut looks like a typical religious Israeli high school.

The first day starts with Shacharit, the morning service. The boys, all wearing kippot, sit separately from the girls. Only boys lead the service. There's plenty of singing and clapping. The service lasts more than an hour.

But on closer inspection, a few things are different. Unlike religious schools, most of the girls here are wearing jeans and many have piercings in various parts of their bodies. Many of the boys are not wearing tefillin, although many are wearing earrings. Some even have both.

Nothing is simple in Israel, and education is no exception.

Reut, a Jerusalem middle school and high school, defies the usual Israeli dichotomy of "secular" or "religious." The school calls itself a pluralistic community, and it is part of a third stream of education that tries to bridge the gaps between secular and religious Israelis.

"Spirituality doesn't have to be religious," said principal Avital Levy-Katz, 42. "We teach the children that they are part of a community—in their family, their school, in Israel and in the Jewish nation. Being part of a community entails rights and responsibilities."

Nothing is simple in Israel, and education is no exception.

Many of the 1.97 million students who started school this week will attend either "state" schools or "state religious" schools. In addition there are hundreds of haredi Orthodox schools, which are funded by the Ministry of Education but do not have to follow the state curriculum. Arab students, about 20 percent of Israel's population, have their own schools and curriculum.

The complexity does not end there. Some 120,000 students study in a third stream of education that defines itself as "pluralistic" or "integrated." Religious and secular students study together, and Jewish texts are emphasized. Each of the 320 schools finds it own way to do this.

"Israeli society is becoming more and more polarized," said Rabbi Michael Melchior, the initiator of the push for pluralistic schools and a former Knesset member. "The secular schools have disconnected themselves from any kind of Judaism, and the religious schools have become more and more closed."

Melchior, who served as the chairman of the Knesset's Education Committee, says that the Ministry of Education's division of schools into "state" schools (i.e., non-religious) and "state religious schools" is outdated.

Many students today come from "mixed marriages" in which one parent is secular and one religious. Others come from religious homes but have left religion; others are moving toward greater observance. Melchior says his goal is to bridge the growing gaps in Israeli society, which he sees as "an existential threat to Israel."

"Once I brought a donor into Reut and he asked the kids to say whether they were secular or religious," Melchior recalls. "And one girl got up and said to the donor, 'With all due respect, we're not secular or religious, we're Jews.' That, to me, is exactly what I want the school to do."

In some schools like Reut, secular and religious students spend the entire day together. In others, such as the Keshet elementary school just down the street, secular students and religious students separate for prayer and Jewish studies.

"During those hours, the secular children have Jewish studies but not from an Orthodox point of view," Keshet's principal, Tova Avichai-Kremer, told JTA. "We want the non-Orthodox kids to take ownership over their Judaism, make it significant and make it a place where they're challenging themselves over Jewish values, tradition and lifestyle."

All of these programs are expensive. Parents usually pay higher tuition than at state religious or secular schools.

While public schools are more heavily subsidized by the government, many Israeli high schools are semi-private, meaning parents pay $3,000 to $5,000 per student per year, mostly for extras like class trips, music lessons in schools and extra teaching hours. Scholarships are available for children whose parents cannot afford the tuition.

Schools such as Reut and Keshet cost up to $1,000 extra per student, and donors make up the rest of the additional cost.

The Israeli education situation is further complicated by the fact that many of these schools still have not been officially recognized by the Ministry of Education, despite a 2008 law mandating recognition. The unrecognized schools receive only 75 percent of the budget of a recognized school.

"There is a public system of education, and we think everyone should be part of it," Raz Kiel, a spokesman for the Ministry of Education, told JTA. "We don't think there should be private schools at all."

The movement for pluralistic schools comes amid the changing of demographics in Israeli society. Twenty years ago, non-religious state schools enrolled two-thirds of Jewish students in Israel. Now only half of Jewish students are enrolled in this stream.

The percentage of haredi Orthodox students is growing fast because of the community's much higher birthrate than that of the general population. In Jerusalem, for example, more than half of all Jewish first-graders this year are in haredi schools.

Orthodox parents are sometimes hesitant to send their children to pluralistic schools, believing that the children will stop being observant if they are exposed to the secular world. Secular parents worry about religious coercion. The students themselves don't seem to worry.

"We used to hang out here all night sometimes," said Gonen Ilan, 19, who graduated from Reut last year and now is volunteering with the incoming seventh-graders. "We just liked being here." ■

Palestinian uses football for peace

By Dan Goldberg

SYDNEY, Australia (JTA)—Sulaiman Khatib is an ordinary Palestinian with an extraordinary past.

Born in the West Bank near Jerusalem, he grew up as a "freedom fighter," as he describes it, fighting against the Israeli occupation by throwing stones and preparing Molotov cocktails.

But in 1986, when he was just 14, he and a friend stabbed some Israeli soldiers. Khatib was arrested and sent to prison for 10 years. He spent most of his time behind bars learning Hebrew and English, reading about Nelson Mandela and Mahatma Gandhi and studying the histories of other conflicts—all of which, he said, led him to a startling conclusion.

"I believe there is no military solution to the conflict," Khatib, 39, said of the Israeli-Palestinian conflict in an interview this week with JTA from Melbourne. "I believe nonviolence is the best way for our struggle, for our freedom and for peace on both sides."

Now, as co-founder and director of the Al-Quds Association for Democracy and Dialogue, Khatib is in Australia with Tami Hay, director of the Sport Department of Israel's Peres Center for Peace. They are leading a team of 24 Israelis and Palestinians in a unique bridge-building exercise: to compete in an international competition of Australian-rules football, a hybrid of American football, Gaelic football and rugby.

"The main message is not just about sport or winning the game," Khatib says. "It's about winning life."

Participating in a tournament alongside 18 teams – including ones from the United States, Canada, South Africa, Britain and New Zealand – was the easy part for the Israelis and Palestinians; preparing was much harder.

First, there are no Australian football ovals in Israel or the West Bank, so the group – known as the Peace Team—trained on soccer fields in Jaffa and Jerusalem. Most of the players had never heard of the game before, let alone played it. The rulebook had to be translated into Arabic and Hebrew, as did the instructions of the coach, Australian-rules football legend Robert "Dipper" DiPierdomenico, a giant, mustachioed man.

One of the players, Kamal Abu Althom, told JTA that sometimes it took him three hours to get from Hebron to the training sessions. The soldiers "take a long time at the checkpoints, checking our ID, checking our bags," he said.

This, said Hay, emphasizes one of the points of the program. "The Palestinians realize this is the only chance to meet Israelis who are not soldiers, and for the Israelis, they're not meeting Palestinians only at checkpoints," Hay said. "We created a safe place where they are able to meet without stereotypes."

Just days before the Peace Team's departure for Australia, an Internet campaign almost nixed the trip. "We got some threats against Al-Quds saying they were collaborators," Hay explained.

Added Althom, "Many people I know are opposed to my participation in activities with the Israeli side. They do not believe that it can improve the situation or lead to peace. I try to portray the positive things as much as possible."

Nimrod Vromen, an Israeli player, told one media agency: "For me it's easy. For the Palestinians, they actually have their lives threatened playing in this team."

Tanya Oziel, executive director of the Australian branch of the Peres Center for Peace, knew there would be massive hurdles when she conceived of the idea of a joint team in 2007. A Sephardic Jew with Iraqi origins, Oziel knew that the Peres Center already had an Israeli-Palestinian soccer team, so she adapted the idea for Australian football and first brought a joint team to Australia in 2008.

"I think because of the power of the story and the impossibility of the story it actually gave me more motivation to make it happen," Oziel said.

The media coverage here of the team's visit – amid a campaign to boycott Israel by targeting Max Brenner chocolate shops, which are Israeli-owned, across Australia – has been "unprecedented," said Oziel. She singled out Al-Jazeera's coverage, which has been intense.

Off the field, the team's arrival in Australia's capital last week prompted the Parliamentary Friends of Israel and the Parliamentary Friends of Palestine groups to join forces for the first time. In Sydney, they met the premier of New South Wales, climbed the Sydney Harbor Bridge, and joined 85,000 people on a fun run to Bondi Beach.

Arguably, the most inspiring event was an iftar celebration to break the Ramadan fast with the Lebanese Muslim Association in Sydney, participants said.

"It was really unique," Hay said. "Usually we don't have any contact with the Muslim community when we travel. Jews and Muslims together — you break barriers, you can really feel it."

Oziel agrees. "Nothing has bridged the two communities like this," she said. "The Peace Team is like a beacon for other communities in conflict."

After being defeated in the early rounds of the tournament, the Peace Team registered its first victory against China. But their defeat by France on Wednesday meant they had lost any chance of winning the International Cup trophy.

It's not the toughest reality that they've had to face. One week into their trip, news broke of the terrorist attacks near Eilat, which left eight Israelis dead. "The younger Israeli players who just got dismissed from the army took it more emotionally, and were scared how this would affect the team," said Hay, who grew up witnessing the bus bombings in Tel Aviv in the mid-1990s. "The older ones said to remember that what you're doing here is proof that we are doing it better."

Khatib who also co-founded an Israeli-Palestinian peace group called Combatants for Peace in 2005, said, "We prayed together and stood in silence for one minute for the victims on both sides. The team hugged."

"It was very moving," Oziel said. "There's amazing unity but it's also very confronting. We are against violence on both sides."

Regardless of their failures on the field or their feats off it, the Peace Team's two-week trip to Australia has been an unbridled success, Oziel said. It's what happens next that concerns her.

"I'm more worried about the backlash when the boys get back home," she said. "There's still resentment. Some of our boys are under threat for being involved in normalization projects with Israel. It's very sad."

Hay is equally concerned. "We'll see what's happening after September" – when the United Nations is due to vote on the matter of Palestinian statehood, Hay said. "It's a vexed situation. This project survived the intifada, the Gaza war, really difficult times. No matter what will happen on a political level, we'll be able to do what we do, but we need to be strong."

As for Khatib, he said his life experience offers him a unique perspective.

"I've been in an Israeli jail for 10 years. I do things I believe in and I'm ready to risk my life," he said. "So I'm not really worried about me." ■

Health

Progress in in-vitro detection spurs new push for genetic disease testing

By Hillel Kuttler

WASHINGTON (JTA)—Susan and Brad Stillman grew concerned following their son Benjamin's birth in September 1998. He was fussy and congested, had difficulty breastfeeding and didn't take to the bottle.

The parents brought him to the pediatrician and then to a hospital pediatric care unit near their home in Rockville, Md., a suburb of Washington.

Benjamin soon was diagnosed with Riley-Day syndrome, now called familial dysautonomia, a genetic disease of the autonomic nervous system that disproportionately strikes Ashkenazi Jews.

When the Stillmans got married in 1995, they were tested for Tay-Sachs disease, the only genetic disease prevalent among Ashkenazim for which screening was available, and neither parent was found to be a carrier or to have the disease.

"Ignorance was bliss," Susan Stillman said. "We had no idea we were carriers for FD."

Today, tests are available for 19 chronic conditions that are known as Jewish genetic diseases, including familial dysautonomia. Testing capabilities have risen dramatically: Just one year ago, individuals could be tested for 16 conditions; in 2009, the number was 11. Among those conditions, in addition to FD and Tay-Sachs, are cystic fibrosis, Gaucher disease, Canavan disease and Niemann-Pick disease.

Organizations dealing with Jewish genetic diseases are intensifying their efforts to educate Ashkenazim of childbearing age about the need to be screened for all 19 conditions with a single blood test, and to update tests that have already been conducted. The experts view this as a serious communal health issue, with one in five Ashkenazim estimated to be a carrier of at least one of the 11 diseases that could be tested for in 2009.

A study by New York University's Mount Sinai School of Medicine in Manhattan found that significant numbers of New York-area Ashkenazim —one in every 3.3 — are carriers of at least one of the 16 diseases tested for last year.

A carrier rate of one in 100 for an individual disease would be "of concern," said Dr. Adele Schneider, director of clinical genetics at Philadelphia's Victor Centers for Jewish Genetic Diseases.

As with any genetic disease, when both parents are carriers, each of their children will have a 25-percent likelihood of being affected; the more diseases for which each parent is a carrier, the greater the odds of the children being affected.

"If you and your spouse find out that you're carriers, you may not want to take that one- in-four chance," said Karen Litwack, director of the Chicago Center for Jewish Genetic Disorders. "It's a terrible ordeal for parents to go through. From a Jewish community standpoint, there's a general consensus that education and outreach will, hopefully, prevent this kind of thing from happening."

Experts in Jewish genetic diseases are seeking to promote awareness of the potential problems, because screening before a pregnancy can offer options for preventing or dramatically reducing the chance of a child being born with a disease. The four main alternative options are utilizing a sperm donor; utilizing an egg donor; pre-implantation genetic diagnosis (in-vitro fertilization of the mother's egg, analysis of the embryo, and implantation only if the embryo is healthy); and even aborting a fetus affected by both parents' disease-carrying genes.

"Screening is protecting future generations," said Randy Yudenfriend-Glaser, who chairs the New York-based Jewish Genetic Disease Consortium. She is the mother of two adult children with mucolipidosis type IV, one of the known Jewish genetic diseases.

"When you're young and getting married, you don't want to know about it because it's scary," she said. "But you should want to know about it."

Experts also emphasize the need for each carrier to be screened prior to each pregnancy to account for additions to the screening panel in the interim.

Several organizations are expanding their outreach to rabbis and Jewish communal leaders to enlist their help in persuading prospective parents to get tested. Even doctors don't push sufficiently for testing, representatives of these groups say.

The Victor Centers' survey in April of 100 Atlanta-area obstetricians, gynecologists, primary care physicians and pediatricians found that only 51 percent routinely recommend preconception screening, and just 34 percent recommend updated screenings between pregnancies. Not a single respondent reported recommending screening for more than six of the 19 known diseases.

The findings were "stark" and "very worrisome," said the Victor Centers' national project director, Debby Hirshman.

The agency's Atlanta Jewish Gene Screen program has secured the agreement of area rabbis to distribute fact sheets to the 17,000 congregants expected to attend High Holiday services next month.

The Jewish Genetic Disease Consortium, with the support of the New York Board of Rabbis, last September inaugurated a clergy awareness program.

Several rabbis have taken the effort to spearhead educational efforts into their own hands. Rabbi Peter Kasdan, a Reform rabbi from New Jersey who has moved to Florida in retirement, has made it a requirement that couples undergo testing before he performs their weddings. Rabbi Larry Sernovitz of Philadelphia's Old York Road Temple-Beth Am, whose son was born with familial dysautonomia, successfully lobbied the Union for Reform Judaism to host a session on Jewish genetic diseases at its upcoming convention in Washington. Rabbi Joseph Eckstein, who lives in New York, lost four children to Tay-Sachs disease, and in the 1980s he founded Dor Yeshorim, a Brooklyn-based organization that promotes screening in Orthodox communities.

In August, the Victor Centers rolled out an iPhone and iPad application it has developed with information on Jewish genetic diseases.

The outreach efforts mean a lot to Stillman. Last week, she spoke about her situation during a panel discussion at the 31st IAJGS International Conference on Jewish Genealogy in Washington. Stillman described her son as a sweet, loving child. Benjamin, who is entering the eighth grade, plays piano and plans to celebrate his bar mitzvah in September. But he'll always have to eat through a feeding tube and to receive daily medication.

Stillman isn't sure if Benjamin can live independently, marry or have children.

"I don't know how long my child will live. I can't look too far down the road—only half the kids live to age 30," she said of those diagnosed with familial dysautonomia. Her presentation at the genealogy conference, Stillman said, had one goal: raising awareness.

"It can happen to you," she said. "I am a regular person. It happened to me." ■

World Jewry

Is Jewish life in Hungary and Poland sustainable?

By Ruth Ellen Gruber

BUDAPEST, Hungary (JTA)—It's not easy to decipher the complicated trajectory of Jewish life in post-communist Europe.

"There are claims and counterclaims about contemporary European Jewish life," Jonathan Boyd, the executive director of London's Institute for Jewish Policy Research, said. "At one end of the spectrum there are reports of a remarkable renaissance of activity; at the other there is a strong narrative of decline."

Boyd's institute recently published a pair of reports written by local researchers in Hungary and Poland that offer a more nuanced view. The reports looked at the development of Jewish life in these two countries since the collapse of communism and examined the challenges their Jewish communities face going forward.

Culture is a main identity factor for young Jews.

The reports, Boyd said, "illustrate that both perspectives are correct: While Jewish life has undoubtedly been reinvigorated since the collapse of communism, considerable investment is required to ensure the long-term sustainability of Jewish life in both places."

Hungary, with an estimated 100,000 Jews, has the largest Jewish population in post-communist Europe outside the former Soviet Union. In Poland, the European Jewish heartland that was home to more than 3 million Jews before the Holocaust, the Jewish population today is estimated at only 8,000-15,000.

The reports were prepared on the basis of personal interviews with a range of Jewish community activists in each country, followed up by focus-group discussions. Their results highlight similarities in the post-communist Jewish revival process but also illustrate the differences between various Jewish communities.

They also demonstrate the increasing importance of alternative forms of engagement in nurturing identity among younger Jews. These include Jewish community centers, Jewish studies programs, grassroots educational projects such as Limmud, and even initiatives such as Jewish cafes and culture festivals.

The research in Hungary showed a community reinvigorated over the last 20 years but facing the challenge of low engagement in communal life, with only 10 percent of the Jewish population affiliated with a Jewish organization.

Young people especially appear alienated from established Jewish communal structures, such as the umbrella Federation of Hungarian Jewish Communitie—or Mazsihisz, to use its Hungarian acronym.

The JPR Hungary report calls for an urgent overhaul of Mazsihisz and the entire institutional system of organized Hungarian Jewry to ensure that decisions on issues affecting the whole community are made in a democratic and transparent fashion.

It also calls for greater religious pluralism and more cooperation and coordination among the plethora of often competing local Jewish groups and initiatives. This, it said, could help foster the emergence and training of a new generation of leaders "who recognize that success in any part of the community should be regarded as success for the whole community."

"One of our purposes was to present conflicting views on every issue we considered," sociologist Andras Kovacs, an expert on Hungarian Jewish issues who was one of the co-authors of the report, told JTA. "We wanted to provoke debate."

In Poland, research bore witness to the rebirth of a community that remains tiny but has a disproportionate impact both at home and abroad, in part due to the importance of Polish Jewish history and heritage to world Jewry.

Because of this, the report said, and "because of the remarkably positive reaction of the Polish state and most of civil society to Jewish interests and concerns," Jewish programs in Poland "have a very high multiplier effect," with a direct impact "both on the world community of Jews of Polish origin, and on Jewish and non-Jewish Poles alike."

Therefore, it said, preservation and study of Jewish heritage—from cemeteries, synagogues and Holocaust sites such as death camps, to archival, museum and library collections—"are of great importance."

Moreover, it said, while Orthodox Jewry remained the primary established religious stream, only a minority of the community identified with Orthodoxy.

The report urged greater investment in programs supporting Jewish cultural initiatives and non-Orthodox alternative forms of Jewish engagement.

"There is a future for the Jewish community in Poland, but the community will remain small," Konstanty Gebert, a leading Jewish intellectual and writer who co-authored the report, told JTA. "While the Orthodox part will remain a core of it, it represents only a minority," he said.

"Culture is a main identity factor for young Jews," he went on. "The most important things are happening on the interface between the Jewish community and society at large."

Jonathan Ornstein, the director of the Jewish Community Center in Krakow, said the report gave a good overall picture of Jewish life in Poland today and many of its complexities.

"It accurately portrays Polish Jews as being optimistic and not overly concerned with anti-Semitism, which stands in marked contrast to the rest of Europe," he told JTA.

But he added, "I would have liked to see more focus on the somewhat unnatural structure of the community, where official religious life is Orthodox but few of the members are. Polish Jewry coming to terms with that situation, and having its institutions more accurately represent the people is to me the greatest challenge we face moving forward."

The reports were the first two of a series of JPR investigations into contemporary Jewish life in Eastern and Central Europe funded by the Rothschild Foundation (Hanadiv) Europe. Future reports will deal with Ukraine and Germany.

"This research highlights the importance of avoiding generalities about Jewish life in Central and Eastern Europe," Sally Berkovic, the chief executive of the Rothschild Foundation Europe, said in a statement. "Despite some shared experiences, each Jewish community, with its distinctive characteristics, has responded differently to the challenges precipitated by the fall of communism." ■

In Sicily, Jews reach out to Inquisition-era forgotten Jews

By Alex Weisler

SIRACUSA, Italy (JTA)—On her deathbed, Salvatore Zurzolo's grandmother confided a long-held secret: Their family was Jewish.

Zurzolo, of Calabria in southern Italy, had been flirting with Judaism for years, ever since choosing to stay with Parisian Jews during a Catholic youth trip to the city when he was 18.

After his grandmother's confession, Zurzolo contacted the central Italian Jewish community in Rome and asked to begin the conversion process.

"For 20 years I was told it was not possible," Zurzolo said.

But he didn't give up, keeping kosher, wearing a yarmulke and a Star of David necklace, and visiting Israel 10 times in two decades, according to his account.

Finally, last December, Zurzolo formally converted to Judaism with a dip in the ancient mikvah of Siracusa, Sicily's fourth-largest city and one of Italy's southernmost municipalities.

Last week, Zurzolo returned to the site of the ritual bath, which sits below an upmarket hotel, for a first-of-its-kind conference aimed at "Ebrei di Ritorno," the Italian term for "Returning Jews"—descendants of Jews forcibly converted during the Inquisition era who are now exploring the possibility of coming back to the religion.

The gathering, which brought together a passel of prominent Italian rabbis and more than a dozen mostly Sicilian descendants of Jews, was an important step for Siracusa: It marked the first time that the Union of Italian Jewish Communities, or UCEI, the umbrella group for the Italian Jewish establishment, offered formal recognition and support. Among the attendees were Rabbi Eliyahu Birnbaum, chief rabbi of Turin; Rabbi Shalom Bahbout, chief rabbi of Naples; and Rabbi Roberto Della Rocca, head of the UCEI's culture and education department.

Sicily now has its first rabbi in 500 years, and Siracusa's tiny one-room synagogue—occupying the bottom floor of an apartment building in the city's outskirts and drawing from a revolving door of about 40 interested locals—is one of only two or three Jewish communities in Italy south of Naples.

Perhaps most important, Italian Jewry seems open to welcoming newly converted Jews from Siracusa. Rabbi Gadi Piperno, project manager for southern outreach for the Union of Italian Jewish Communities' department of education and culture, came to Siracusa for the recent outreach seminar.

"We used to say that Naples was the frontier" of Italian Jewry, he said. "But now, at the end of Italy, we have a community—so this is the new frontier."

At the two-day conference, participants told personal stories of discovering their heritage, pored over Torah passages—including the Book of Ruth, which is focused on the conversion of Naomi's daughter-in-law—and heard from Michael Freund, founder and chairman of the Shavei Israel Foundation, which seeks to facilitate connections between descendants of Jews, Israel and the Jewish people.

Freund, whose group has worked with descendants of Jews in India, South America, Poland and the Iberian Peninsula, said the Siracusa event was his first foray into the so-called anusim communities of Italy—descendents of forcibly converted Jews.

Sicily had a Jewish population of at least 50,000 at the time of the Inquisition, and Freund believes that welcoming back descendants of Jews is the best way to avenge the violence and intimidation of that era.

"The sweetest revenge for what the Inquisition did to these people's ancestors would be to bring back as many of these people as possible," he said.

Participants said they didn't find their way to Judaism by poring over family trees. The narrative varied by individual, but the gist was the same: There was a gut feeling, an inescapable, always-known truth—with or without the evidence to back it up.

Elisabetta Barbera made the trip from Rome to attend the conference. She said she suspects that her family has Jewish links and that definitive proof is not the point.

"Being 60, it's my right to die like a Jew. That's it," she said. "It's my feeling, my link, my faith."

Event attendees said the seminar made them feel less alone.

Maria La Cara traveled from the Sicilian capital of Palermo, nearly a three-hour drive. Raised Catholic, she began attending Pentecostal services at 18 and found herself getting consistently hung up on the word "Israel" when she came across it in prayers.

La Cara says one of her family's surnames, Scimonetto, is a common converso name in the southern Italian region of Reggio Calabria, but she has no definitive proof of Jewish ancestry.

"I think I'd feel better if I found out I was Jewish," she said. "If my past is more clear, then so is my present."

La Cara said she has received support from her family, but that's not a universal experience in heavily Catholic Sicily.

Carlo—a biochemistry student from Catania, about 40 minutes north of Siracusa—didn't want to provide his last name because of his family's discomfort with his growing Jewish identity.

When he was 8 or 9, Carlo dreamt that his mother and grandmother told him he was Jewish; he has Jewish roots on both parents' sides. But when Carlo began exploring the religion in his mid-teens, it upset his family.

"My family is a total Sicilian family—it's Catholic," he said. "For them it's not a good decision. I'm not decided on whether I'll complete my path to Judaism."

Amid all the existential questions and sweeping rhetoric at the gathering were practical concerns. This was the central concern for Rabbi Stefano di Mauro, a Sicilian native who converted to Judaism when he was about 30 and was later told of his family's Jewish roots.

Now that Siracusa has a synagogue again, he is focused on making the city a welcoming place for the community of anusim.

"The next step is to create a permanent beit din" [religious court] for the South and give the opportunity to the ones who want to come back to Judaism to be helped faster," he said. "I'm not so young anymore to get so excited, but it seems like God wants this to happen. So many things are coming together."

Next up is a Shabbaton weekend retreat in Calabria, at the southern tip of Italy's boot. Then in December, the Union of Italian Jewish Communities plans to hold a large event in Naples focusing on ethics and politics that also will serve as a chance to update the Italian Jewish community on the progress of the outreach initiative in the South.

Beatrice Macca, a young pharmaceutical student who discovered her Jewish roots about a year ago and has since taken to keeping kosher and attending synagogue, said the support of the Italian Jewish establishment is incredibly important.

"For Rabbi Piperno to come from Rome, it shows that we're getting stronger," she said. "Before we were alone. Now I have the hope of changing the culture that's predominant in Sicily." ■

In Slovakia, being strategic about preserving Jewish heritage

By Ruth Ellen Gruber

BRATISLAVA, Slovakia (JTA)—In 1989, on the eve of the fall of communism, the American poet Jerome Rothenberg published a powerful series of poems called "Khurbn" that dealt with the impact of the Holocaust on Eastern Europe.

In one section, he recorded conversations he had had in Poland with local people who had little recollection of the flourishing pre-war Jewish presence.

"Were there once Jews here?" the poem goes. "Yes, they told us, yes they were sure there were, though there was no one here who could remember. What was a Jew like? they asked.

"No one is certain still if they exist."

I often think of this poem when I travel to far-flung places in Eastern and Central Europe, and it was certainly on my mind on a trip to Slovakia this August.

That's because yes, there are still Jews here, and the post-Communist revival has reinvigorated Jewish communities in the region. But also, despite this, numbers are still so small that even in many places where Jews once made up large parts of the population, Jewish history and heritage have been, or run the risk of being, forgotten.

"Look," my friend Maros Borsky reminded me in Bratislava. "Kids who were born after 1989 don't even remember communism."

Borsky is trying to do something about this—which is why I was in Slovakia.

The vice president of the Bratislava Jewish community, Borsky is also Slovakia's leading Jewish scholar and expert on Slovak Jewish heritage. At 37 he is the leading Slovak Jewish activist of his generation, engaged in everything from religious, cultural and educational initiatives to his own personal commitment to raising his daughters in a Jewish home.

"I'll do anything to support his efforts, he has made such a difference to Jewish life here," said Andrew Goldstein, a British Reform rabbi who has played a hands-on role in nurturing Jewish revival in the Czech Republic and Slovakia for more than two decades.

Now chairman of the European Union for Progressive Judaism, Goldstein comes to Bratislava once a month to hold classes and lead a non-Orthodox Shabbat service as an alternative to the one conducted by the city's only resident rabbi, Baruch Myers, who is affiliated with Chabad.

Goldstein and I met in Bratislava nearly six years ago when he officiated at Borsky's wedding. This time, Goldstein and his wife and I, along with half a dozen Israeli journalists, were on a five-day tour that Borsky led to Jewish communities and heritage sites around the country.

The aim was to introduce the Slovak Jewish Heritage Route, an educational and touristic itinerary Borsky devised as a means of integrating Jewish heritage and memory into local tourism, culture and education so that Jews, their history and their fate are not forgotten.

I have followed the development of the route ever since Borsky first conceived it five years ago, and I believe it is an important strategic endeavor that could provide a model for other countries. Only 3,000 Jews live in Slovakia today, but there are synagogue buildings or Jewish cemeteries in literally hundreds of towns and even major cities. The Slovak Jewish community does not have the resources to save or even to care for all these places.

So Borsky convinced communal leaders to sanction a strategy that concentrates on just a few. This resulted in his Slovak Jewish Heritage Route, which includes 24 flagship sites in all eight regions of the country: mainly synagogues, but also Jewish cemeteries, Holocaust memorials and museums. They are marked with plaques bearing a distinctive logo.

Each was chosen for its historic or architectural significance but also for its sustainability. This does not mean, of course, that other sites should be forgotten. But to be included on the route, there must be a partnership in place with a local body to ensure long-term care and maintenance.

Our tour took in more than a dozen of the sites: from the active synagogue in Bratislava to Presov in the far east, where the magnificence of the surviving synagogue utterly dwarfs the potential of a Jewish community that now numbers only a few dozen people.

We saw synagogues used as art galleries, and one now used as an art school. There were little Jewish exhibits, and ruined synagogues still undergoing repair. In one of these, the partially ruined synagogue in Liptovsky Mikulas, Goldstein and his wife stopped to chant prayers so that the sounds of Jewish liturgy could once again be heard.

One of our most meaningful encounters was with a high school teacher in the small town of Spisske Nova Ves who for nearly a decade has made care of the Jewish cemetery and continuing research into the history of the destroyed Jewish community an integral part of her class curriculum.

I had visited most of these places in the past. But going from one to the next in the space of five days hammered home a range of challenges that face both Jewish heritage and Jewish life.

"The saddest thing for me was not to see the empty synagogues, but to learn that the Orthodox synagogue in Zilina is still intact but not used for services," Goldstein told me after the trip. "On Rosh Hashanah the tiny community just meets in a nearby hall and reminisces—there is seemingly nobody to lead even a short service."

Rothenberg's poem was rarely out of my thoughts.

"Were there once Jews here?" ■

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*Jane and Michael Stern, *Saveur* magazine

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Going around the world to break the fast

By Sybil Kaplan

JERUSALEM (JTA)—Breaking the fast has its own set of traditions. Ashkenazim usually break the fast with something sweet rather than salty, like herring, because they believe fish restores salt lost by the body while fasting. Herring also was the cheapest fish in Eastern Europe, where the custom originated.

Egg and cheese dishes—dairy products in general—are popular among the Ashkenazim for the first foods after Yom Kippur.

Some Eastern European Jews break the fast with a German sweet roll called *shnekem*, from the German word for snails, because of its coiled shape. The yeast dough containing milk and sour cream is rolled out, brushed with melted butter and sprinkled with a cinnamon sugar, raisin and nut filling then rolled up, cut into slices and baked.

Gil Marks writes in *The World of Jewish Desserts* that Central European Jews ate cheese kuchen, a coffee cake, for the meal following Yom Kippur. German Jews also ate *erstesternen*, a cinnamon star cookie, so called because stars were the sign of the end of the fast day.

Zimbabwe Jews break the fast with juice, traditional rolls with oil called *rusks*, oil biscuits and cheese. Sweets include almond and honey turnovers and sponge cake. Later they dine on a meal of cold chicken, fried fish, chicken soup and other sweets.

The Jews of South Africa, whose origins were in Europe, have *babke*, a sweet milk bread with almonds and raisins originating in Poland. They also drink soda water, milk or lemon tea. Later they have a meal starting with pickled herring and lemon fish.

Typical among South African Jews whose ancestors came from the island of Rhodes is breaking the fast with melon pip milk, bread with olive oil, sponge cake, honey and almond turnovers, and rusks.

Others break the fast with cold chicken, chicken soup and sesame biscuits, followed by almond sponge cake with syrup or marzipan. (Marzipan is a sweet mixture of almond paste, sugar and egg whites often tinted with food coloring and molded into forms such as fruits and animals.) Layered phyllo pastry with almonds and honey also may be served.

Among Sephardim and Middle Eastern Jews, a light snack is followed by a heavier meal. For example, some Syrian, Iraqi and Egyptian Jews break the fast with cardamom coffee cake. Some Iraqis drink milk, then have the cake or a cardamom-almond cookie called *hagadi badah*, Marks writes in *The World of Jewish Desserts*. Afterward they have a big meal that includes *teebeet*, a stuffed whole chicken with rice that has been left to cook over a low flame all Yom Kippur day.

Pan dulce, a sweet yeast bread in loaf form or rolls, is served by some Sephardim before and after the fast, Marks notes in his book. Marks also writes that the Jews of India for the meal following Yom Kippur have a semolina-filled turnover called *singara* or *kushli,* and *sutlach*, a Middle Eastern rice flour pudding.

Some Yemenites break the fast with ginger cake or watermelon, then they drink coffee and eat cookies. Afterward they have more of the broth from before the fast or another Yemenite soup.

Edda Servi Machlin, author of the cookbook *Classic Italian Jewish Cooking*, among others, recounts that her Italian family drinks vermouth and then eats a special, oval-shaped bread to break the fast. They then enjoy a meal with soup and pasta, chicken, fish, stewed fennel, cold noodles with sauce, sweet cakes and fruit.

Marks writes that Italians typically break the fast *with il bolio*, an Italian sweet yeast bread.

Nicholas Stavroulakis, who wrote *The Cookbook of the Jews of Greece*, relates that Greek Jews prepare interesting drinks to break the fast. One is made with grenadine; another with almonds; another with lemons; and one has melon seeds, water, sugar and almond extract or rosewater.

Rachel Dalvin, who has researched about the Jews of Ioannina, Greece, shares the fact that these Jews broke the fast with *avgolemono*, chicken-lemon soup, and a variety of stuffed vegetables that were common in Turkish cookery and acquired because Turkey occupied that part of Greece for centuries.

Some Moroccan Jews break the fast with *fijuelas*, a deep-fried pastry soaked in sweet syrup. They may also drink arak, an anise-flavored liqueur. Later they have coffee with milk, cake and cookies. Still later they have *harera*, a special thick soup with chicken and ground vegetables.

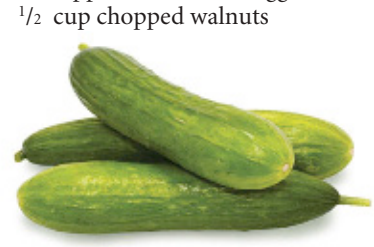
Here are some special recipes to break the fast from *Olive Trees and Honey* by Marks, a cookbook of traditional Jewish vegetarian dishes from Jews around the world that can be prepared ahead.

Sybil Kaplan is a journalist, food writer and cookbook author who lives in Jerusalem.

Persian yogurt and cucumber soup

6-8 servings

2 to 5 garlic cloves
1 teaspoon table salt or
2 teaspoons kosher salt
4 cups plain yogurt
1 cup milk or
1/2 cup buttermilk and 1/2 cup water
1 to 2 tablespoons olive oil (optional)
4 cups peeled, seeded, diced or grated cucumbers
1/2 cup chopped scallions
1/4 to 1/2 cup chopped fresh dill, cilantro or mint or
6 tablespoons chopped fresh tarragon plus
3 tablespoons fresh dill
2 chopped hard-boiled eggs or
1/2 cup chopped walnuts



Mash garlic and salt into a paste in a bowl. In a large bowl, blend yogurt, milk and oil. Stir in garlic, cucumbers, and scallions. Refrigerate for at least 1 hour.

Five minutes before serving, stir in herbs. Pour into serving bowls and garnish with eggs or walnuts. Serve with crusty bread or pita.

Italian cold pasta in egg-lemon sauce

5-6 servings

Sauce
2 large eggs
2 large egg yolks
1/3 cup fresh lemon juice
2 tablespoons flour or
1 tablespoon cornstarch
1 teaspoon salt or
2 teaspoons kosher salt
2 teaspoons sugar (optional)
2 cups boiling vegetable soup or water

Pasta
1 pound tagliolini/taglierini or thin egg noodles such as linguine
1 teaspoon salt
1/3 cup olive oil
2 tablespoons fresh parsley (optional)Beat eggs, egg yolks and lemon juice in a saucepan. Whisk a little of the egg mixture in a bowl with the flour or cornstarch to make a paste. Stir it back into the egg mixture.

Add salt and sugar if using. Gradually beat in hot soup or water. Cook over medium heat, stirring continually with a wooden spoon until smooth and thick, about 8 minutes. Remove from heat and continue to stir for 1 minute. Pour into a bowl, cover with plastic wrap and let cool.

Bring a large pot of water to a boil. Add salt then noodles and stir. Return and bring to a boil and cook 7 to 10 minutes. Drain. Place in a bowl and toss with olive oil. Let cool at least 30 minutes.

Mix noodles with sauce and garnish with parsley.

My favorite no-herring taste appetizer

4-6 servings

Though I do not like herring, once I tasted this dish more than 20 years ago I was won over and make it ofte—and not just for breaking the fast.

2 cups herring in wine
1/2 cup sour cream
1/2 cup mayonnaise
2 tablespoons dill
2 teaspoons sugar
Chopped scallions

Wash and pat dry herring. Place in a blender. Add sour cream, mayonnaise, dill, sugar and scallions. Blend a second or so just until herring is pureed slightly. Spoon into a serving dish. Serve with crackers or pita chips.

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October 2011

Saturday 1

Mystical Insights to the Torah–for Women: Chabad. Learn more about the mystical dimensions of the Torah. 1 hour before sundown. *Every Saturday.*

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown. *Every Saturday.*

Shabbat services: *See listing at the end of the calendar.*

Sunday 2

Reading Hebrew through the Prayer Book–for Women: Chabad. An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. *Every Sunday.*

Introduction to Judaism: BIC. 9:30 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. *Every Sunday.*

Kever Atot: BIC. Annual memorial service at Arborcrest. 12:30 p.m.

Jewish Concepts–for Women: Chabad. Learning the deeper meanings to the Jewish way of life. 8 p.m. *Every Sunday.*

Monday 3

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing.*

Photography Exhibit: JCC. Exhibit based on Joan Kadri Zald's recently published book, *Portraits of Creative Aging: Living Longer and Better.* The centerpiece of the book is a collection of thirty-seven stories, with black and white photographic portraits of men and women in their retirement years who are engaged in creative and productive endeavors. *Through October 15.*

Women's Torah Study: TBE. Led by Cantor Annie Rose. Using the "Women of Reform Judaism Women's Commentary," this month's reading and study will focus on *Nitzavim-Vayelech.* 7–8:30 p.m.

Tuesday 4

"Shabbat, An Oasis in Time:" Jewish Learning Institute. Explore the mystical, psychological, social, and cultural dimensions of Shabbat to unlock a model for finding serenity and a transcendent frame of mind. 9:30–11 a.m. at Chabad House and 7:30–9 p.m. at the JCC. *Every Tuesday.*

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 11 a.m., $4/session or $10/3 sessions; $3 Homemade Dairy Buffet Lunch, noon; Games and activities including mahjong, quilting for the patients of Mott Hospital, art projects and card games. 1 p.m. Wii sports including bowling, tennis, golf and baseball. No experience necessary. 1 p.m. *Every Tuesday*.

Yidish Tish (Yiddish Conversational Group). All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

Weekly Torah Portion—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. *Every Tuesday*.

Wednesday 5

Lunch and Learn: BIC. Bring a dairy lunch. Snacks and beverages will be provided. Noon.

Exhibit Opening: U-M Hatcher Library. Opening of photo exhibit "Pictures of Resistance: The Wartime Photographs of Jewish Partisan Faye Schulman." Program includes remarks by U-M political science professor Zvi Gitelamn on "Soviet Jews in Combat: Resistance or Patriotism?" Lenore Weitzman, fellow at the Frankel Institute for Advanced Judaic Studies at the U-M, will discuss major themes from her book *Women in the Holocaust.* Room 100 Gallery in Harlan Hatcher Graduate Library, 913 South University Avenue (use Diag entrance). Public parking available in structure at 650 South Forest, just south of South University. 4–5:30 p.m.

Thursday 6

Prayer, Weekly Torah Reading and Jewish Philosophy–for Women: Chabad. 9 a.m. at the JCC.

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 10 a.m., $4 or 3/$10; Current Events with Heather Dombey, a Jewish perspective on this week's news, 11 a.m.; $3 Homemade Dairy Buffet Lunch, Noon; Special events and guest presentations, 1 p.m.; Literary Group with Sidney Warschausky at 2:15 p.m. Call Merrill Poliner at 971-0990 for name of current book.

Spirituality Book Club: TBE. This month's club, led by Cantor Annie Rose, will examine *The God Update* by Rabbi Jamie Korngold. A Reform rabbi, who as an "Adventure Rabbi" leads outdoor hikes and retreats designed to recreate the spiritual connection between nature and Judaism, Korngold takes her 2008 book, *God in the Wilderness,* a step further. Noon–1 p.m. *See also October 11.*

Birthdays and Presentation: JCC-Seniors. Celebration for all with October birthdays. Family and friends invited for lunch and birthday cake at 12:30 p.m. At 1 p.m., following celebration, Rabbi Robert Levy of Temple Beth Emeth, will speak about his recent sabbatical trip at 1 p.m.

Bowling: EMU Hillel. Monthly event at Bel-Mark Lanes, 3530 Jackson Road. $5 for two games, shoe rental and pizza. 7 p.m.

Israeli Dancing: JCC. Easier dances and oldies the first hour followed by newer dances, line dances and requests. $5/admission. For information, phone 971-0990. 7:30– 10:30 p.m. *Also October 27.*

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

Friday 7

Weekly Yiddish Reading Group: JCC Seniors. Meets at the JCC. 1:30 p.m. Call Ray Juni at 761-2765 for information.

School's Out/JCC's In: JCC Youth. On days when Hebrew Day School and/or Ann Arbor Public Schools are closed but the JCC is open, the JCC Youth Department offers full day programs featuring field trips or special activities. Programs are for JCC members ONLY in grades K-5. Middle school students are also welcome to participate as helpers for a reduced fee. Students should bring a nut free, meat free lunch and appropriate clothing for playing outside each day. Contact Shoshana Jackson at shoshanajackson@jccfed.org or phone 971-0990 for information. $38/day for 8 a.m.–4 p.m.. ($34/additional siblings). PM care from 4–6 p.m. is $10/day. (No PM Care charge for KK/KC students enrolled that day of the week.)

Kol Nidre: BIC. Services at 6:50 p.m.

Yom Kippur: Chabad. Evening services at 7 p.m.

Kol Nidre: TBE. Erev Yom Kippur with Kol Halev. For information and ticket purchase, phone 665-4744. 8 p.m. at EMU.

Saturday 8

Yom Kippur: BIC. Morning services at 8 a.m. Children's Programs at 10:30 a.m. Study Session at 4:15 p.m. Mincha service at 5:10 p.m. Neilah service at 7 p.m. Break the Fast at 7:55 p.m.

Yom Kippur: TBE. Family Service at EMU from 9–10:15 a.m. Traditional Service at EMU from 11 a.m.–12:30 p.m. Afternoon Torah Study Service at TBE from 2:30–3:30 p.m. Afternoon Service written and led by Cantor Rose with Kol Halev at TBE from 3:45–4:15 p.m. Generations After Service–Eileh Ezk'ra with Kol Halev at TBE from 4:15–5:30 p.m. Yizkor Service followed by Neilah with Kol Halev at TBE from 5:30–8:30 p.m. For information, contact TBE Office at 665-4744.

Yom Kippur: Chabad. Morning services at 9:45 a.m. Yizkor memorial services at 12:30 p.m. Afternoon evening services at 5:15 p.m.

Break the Fast: TBE TNT. Second annual Twenties and Thirties Yom Kippur Break-the-Fast at Pizza House, 618 Church Street. RSVP to Brett Willner at bwillner@templebethemeth.org or phone 665-4744. 8–10 p.m.

Sunday 9

Reading Hebrew through the Prayer Book–for Women: Chabad. An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. at Chabad House. *Every Sunday.*

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. at Chabad House. *Every Sunday.*

Planning Session: BIC Men's Club. 9:30 a.m.

Hike: TBE Jewish Hikers of Michigan. 1½–2 hour hikes for all members of the community. No pets please. Today's hike will leave from Bandemer Park. For information or to be added to the email list, contact Eli Avny at 883-9522 or email jewish.hikers@gmail.com. 1–3 p.m.

Jewish Concepts–for Women: Chabad. Learning the deeper meanings to the Jewish way of life. 8 p.m. *Every Sunday.*

Monday 10

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing.*

Building the Sukkah: EMU Hillel. Help build, decorate and enjoy the sukkah at EMU Hillel House, 965 Washtenaw. Pizza dairy meal will be provided. 6 p.m.

Tuesday 11

"Shabbat, An Oasis in Time:" Jewish Learning Institute. Explore the mystical, psychological, social, and cultural dimensions of Shabbat to unlock a model for finding serenity and a transcendent frame of mind. 9:30–11 a.m. at Chabad House and 7:30–9 p.m. at the JCC. *Every Tuesday.*

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 11 a.m., $4/session or $10/3 sessions; $3 Homemade Dairy Buffet Lunch, noon; Games and activities including mahjong, quilting for the patients of Mott Hospital, art projects and card games, 1 p.m. Wii sports including bowling, tennis, golf and baseball. No experience necessary. 1 p.m. *Every Tuesday*.

Yidish Tish (Yiddish Conversational Group). All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

Sukkah Setup: BIC. 6 p.m.

Sukkot Event: Chabad. Annual event for community to come together to assemble the Lulav and other species for use during Sukkot services. 6:30 p.m.

Photographer as Witness: Proof Enough?: U-M Hatcher Library. Cultural anthropologist Jill Vexler, Ph.D., will discuss the work she did while curating the exhibit "Pictures of Resistance: The Wartime Photographs of Jewish Partisan Faye Schulman. Room 100 Gallery in Harlan Hatcher Graduate Library, 913 South University Avenue (use Diag entrance). Public parking available in structure at 650 South Forest, just south of South University. 7–8:30 p.m.

Film Discussion Group: JCC-Cultural Arts and Education. Russ Collins, executive director of the Michigan Theater, and Bernie Banet, JCC film maven, lead lively and thought-provoking discussions about a variety of films. Year-long membership in JCC Film Discussion Group fee is $70 (pro-rated fee is $62.50) for JCC members and $85 (pro-rated $76.50) for non-members. The fee does not include price of movie tickets. 7–8:30 p.m. *Monthly.*

Spirituality Book Club: TBE. *See October 6.*

Weekly Torah Portion—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. *Every Tuesday*.

Wednesday 12

Sukkot Picnic and Sukkah Decorating: TBE. TBE welcomes families with young children from the community to help decorate the sukkah. Decorating activities for children, pizza and salad bar, lulav and etrog service, songs, and more. $5/adults for dinner; $2/children. RSVP and prepay at http://secure.templebethemeth.org. 6–8 p.m.

Sukkot: Chabad. Evening services at 6:45 p.m.

Sukkot: BIC. Maariv service at 7:30 p.m.

Thursday 13

JCC Closed for Sukkot.

Sukkot: BIC. Morning service at 9:30 a.m. Mincha and Maariv service at 6:45 p.m.

Sukkot: Chabad. Morning services at 9:45 a.m. Afternoon Evening services at 6:45 p.m.

Friday 14

Rabbi's Lunch and Learn: TBE. Rabbi Levy's informal session on food in the Torah. Topics will range from the announcement of Isaac's birth with food, to Jacob and Esau and the red stew, to the story of the giant grapes in the land of Israel. Feel free to bring lunch. Noon–1 p.m.

Sukkot: Chabad. Morning services at 9:45 a.m. Afternoon Evening services at 6:45 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat for ages 5 and under at 5:30 p.m. Tot and Sukkat Shalom dinner at 6:00 p.m. Sukkat Shalom for ages 5 through 10 at 6:30 p.m. Shira (song session) at 6:30 p.m. Popsicle Oneg at 7 p.m.

Weekly Yiddish Reading Group: JCC Seniors. Meets at the JCC. 1:30 p.m. Call Ray Juni at 761-2765 for information.

Friday evening services: *See listing at the end of the calendar.*

Saturday 15

Shabbat Limmud: BIC. With Rabbi Dobrusin. 9 a.m.

7th Grade Program: BIC. 9:30 a.m.

BBQ in the Sukkah: TBE TNT. The Twenties and Thirties (TNT) group will host an evening in the Sukkah. Enjoy hot dogs, burgers, chips, soda and more. Vegetarian and Kosher options upon request. $8. BYOB. For more information or to RSVP, contact Brett Willner at bwillner@templebethemeth.org or phone 665-4744.

Mystical Insights to the Torah–for Women: Chabad. Learn more about the mystical dimensions of the Torah. 1 hour before sundown. *Every Saturday.*

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown. *Every Saturday.*

Shabbat services: *See listing at the end of the calendar.*

Sunday 16

Reading Hebrew through the Prayer Book–for Women: Chabad. An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. *Every Sunday.*

Introduction to Judaism: BIC. 9:30 a.m.

Preschool Program: BIC BIRS. Gan Katan Preschool Program. 10 a.m.

Bar/Bat Mitzvah Family Series: BIC. 10:30 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. *Every Sunday.*

Special Topic Session: BIC. Session on Tent City Affordable Housing Protests in Israel. 7:45 p.m.

Jewish Concepts–for Women: Chabad. Learn the deeper meanings of the Jewish way of life. 8 p.m. *Every Sunday.*

Monday 17

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing.*

Dinner in the Sukkah: EMU Hillel. Join Hillel students and staff in the sukkah for a delicious harvest meal. Following the meal, enjoy the annual Hookah in the Sukkah event, lasting until 10 p.m. At Hillel House, 965 Washtenaw. 6 p.m.

Women's Torah Study: TBE. Led by Cantor Annie Rose. Using the "Women of Reform Judaism Women's Commentary," this month's reading and study will focus on *Nitzavim-Vayelech.* 7–8:30 p.m.

Tuesday 18

"Shabbat, An Oasis in Time:" Jewish Learning Institute. Explore the mystical, psychological, social, and cultural dimensions of Shabbat to unlock a model for finding serenity and a transcendent frame of mind. 9:30–11 a.m. at Chabad House and 7:30–9 p.m. at the JCC. *Every Tuesday.*

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 11 a.m., $4/session or $10/3 sessions; $3 Homemade Dairy Buffet Lunch, noon; Games and activities including mahjong, quilting for the patients of Mott Hospital, art projects and card games. 1 p.m. Wii sports including bowling, tennis, golf and baseball. No experience necessary. 1 p.m. *Every Tuesday*.

Movie Wednesday: TBE. Join other movie enthusiasts for afternoon movie and discussion of *My Mexican Shiva (Morirse Esta En Hebreo)*. 1–3 p.m.

Yidish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

Shabbat Harvest Potluck Dinner: JCC-Early Childhood Center. For information, contact Noreen DeYoung at noreendeyoung@jccfed.org or phone 971-0990. 6–7:30 p.m.

"Engaging Israel" Series: BIC. 8 p.m.

Weekly Torah Portion—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. *Every Tuesday*.

Wednesday 19

Simchat Torah Service: TBE. Families are invited to join Rabbi Levy, Rabi Delson and Cantor Rose as they lead TBE's rejoicing in finishing reading the Torah with a grand celebration. Torah reading and dancing around the Torah to sounds of klezmer. 5 p.m.

Shemini Atzeret: Chabad. Afternoon Evening services at 6:30 p.m. Special *Dancing with the Torah* event for Shemini Atzeret, not Simchat Torah.

Hashanah Rabbah: Chabad. Morning services at 7:30 a.m. at Hillel. Everyone will receive own set of willows.

Shemini Atzeret: BIC. Maariv service at 7:30 p.m.

Thursday 20

JCC Closed for Simchat Torah.

Shemini Atzeret: BIC. Morning services and Yizkor at 9:30 a.m.

Shemini Atzeret: Chabad. Morning services and memorial services at 9:45 a.m. Afternoon evening services at 6:30 p.m.

Simchat Torah: BIC. Erev Simchat Torah Congregational Dinner at 6 p.m. Maariv and Hakafot at 7 p.m.

Simchat Torah: Chabad. All night dancing. 8 p.m.

Friday 21

Simchat Torah: Chabad. Morning services at 9:45 a.m.with Torah dancing, followed by annual deli Simchat Torah lunch. Afternoon evening services at 6:30 p.m.

Rabbi's Lunch and Learn: TBE. Rabbi Levy's informal session on food in the Torah. Topics will range from the announcement of Isaac's birth with food, to Jacob and Esau and the red stew, to the story of the giant grapes in the land of Israel. Feel free to bring lunch. Noon–1 p.m.

Weekly Yiddish Reading Group: JCC Seniors. Meets at the JCC. 1:30 p.m. Call Ray Juni at 761-2765 for information.

Shabbat Services for Young Families: TBE. Tot Shabbat for ages 5 and under at 5:30 p.m. Tot and Sukkat Shalom dinner at 6:00 p.m. Sukkat Shalom for ages 5 through 10 at 6:30 p.m. Shira (song session) at 6:30 p.m. Popsicle Oneg at 7 p.m.

Friday Night Lights: BIC. With Gan/Alef Torah Consecration. Kabbalat Shabbat Service at 6 p.m. Dinner at 7 p.m.

Friday evening services: *See listing at the end of the calendar.*

Saturday 22

6th Grade Shabbat: BIC. Morning Program at 9:30 a.m.

Tot Shabbat: BIC. For preschoolers and their families. 11:15 a.m.

Mystical Insights to the Torah–for Women: Chabad. Learn more about the mystical dimensions of the Torah. 1 hour before sundown. *Every Saturday.*

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown. *Every Saturday.*

Shabbat services: *See listing at the end of the calendar.*

Sunday 23

Reading Hebrew through the Prayer Book–for Women: Chabad. An in-depth study into the prayer book, plus an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. *Every Sunday.*

Introduction to Judaism: BIC. With Rabbit Dobrusin. 9:30 a.m.

Sukkah Deconstruction: BIC. With lox and bagels. 9:30 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. *Every Sunday.*

Year of Torah Kick-Off: TBE. Activity filled evening of "Torah, Storytelling and Community." Allison Downey, from NPRs MOTH story hour, will tell stories and teach how to tell our own stories at 7 p.m. in the Sanctuary. At 5 p.m. in the social hall, Allison Downey will lead a tot story time and songs. Food will be provided by TBE Brotherhood plus Rabbi Levy will have the Torah scrolls, video clips will play of TBE members telling their Torah stories, quilting and arts professionals will be on hand, and more. 5–8 p.m.

Jewish Concepts–for Women: Chabad. Learn the deeper meanings of the Jewish way of life. 8 p.m. *Every Sunday.*

Monday 24

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org.*Ongoing.*

Tuesday 25

"Shabbat, An Oasis in Time:" Jewish Learning Institute. Explore the mystical, psychological, social, and cultural dimensions of Shabbat to unlock a model for finding serenity and a transcendent frame of mind. 9:30–11 a.m. at Chabad House and 7:30–9 p.m. at the JCC. *Every Tuesday.*

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 11 a.m., $4/session or $10/3 sessions; $3 Homemade Dairy Buffet Lunch, noon; Games and activities including mahjong, quilting for the patients of Mott Hospital, art projects and card games. 1 p.m. Wii sports including bowling, tennis, golf and baseball. No experience necessary. 1 p.m. *Every Tuesday*.

Yidish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

Poles and Jews During World WWII: Beyond Martyrology: UM Library and Weiser Center for Europe and Eurasia. Lecture presented by U-M Associate Professor of History Brian Porter-Szucs. Room 100 Gallery in Harlan Hatcher Graduate Library, 913 South University Avenue (use Diag entrance). Public parking available in structure at 650 South Forest, just south of South University. 5:30–7:30 p.m.

"Engaging Israel" Series: BIC. 8 p.m.

Weekly Torah Portion—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. *Every Tuesday*.

Wednesday 26

Lunch and Learn: BIC. Bring a dairy lunch. Snacks and beverages will be provided. Noon.

Men's Torah Study: TBE. Bi-monthly group includes learning and lively discussion. Led by Roger Stutesman. For information, contact rgstutesman@sbcglobal.net. 7:30–9 p.m.

Thursday 27

Prayer, Weekly Torah Reading and Jewish Philosophy–for Women: Chabad. 9 a.m. at the JCC.

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 10 a.m., $4 or 3/$10; Current Events with Heather Dombey, a Jewish perspective on this week's news, 11 a.m.; $3 Homemade Dairy Buffet Lunch, noon; Special events and guest presentations, 1 p.m.; Literary Group with Sidney Warschausky at 2:15 p.m. Call Merrill Poliner at 971-0990 for name of current book.

Presentation: JCC Seniors. A nurse from Care Response will monitor blood pressures at 12:30 p.m., followed at 1 p.m. by a visit from University of Michigan Nursing students who will present on health issues relevant to older adults.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

Friday 28

Rabbi's Lunch and Learn: TBE. Rabbi Levy's informal session on food in the Torah. Topics will range from the announcement of Isaac's birth with food, to Jacob and Esau and the red stew, to the story of the giant grapes in the land of Israel. Feel free to bring lunch. Noon–1 p.m.

Weekly Yiddish Reading Group: JCC Seniors. Meets at the JCC. Call Ray Juni at 761-2765 for information. 1:30 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat for ages 5 and under at 5:30 p.m. Tot and Sukkat Shalom dinner at 6:00 p.m. Sukkat Shalom for ages 5 through 10 at 6:30 p.m. Shira (song session) at 6:30 p.m. Popsicle Oneg at 7 p.m.

Friday evening services: See listing at end of calendar.

Saturday 29

Shabbat Limmud: BIC. With Rabbi Dobrusin. 9 a.m.

Rosh Chodesh: BIC Sisterhood. 4 p.m.

Mystical Insights to the Torah–for Women: Chabad. Learn more about the mystical dimensions of the Torah. 1 hour before sundown. *Every Saturday.*

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown. *Every Saturday.*

Sunday 30

Reading Hebrew through the Prayer Book–for Women: Chabad. An in-depth study into the prayer book, plus an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. *Every Sunday.*

Introduction to Judaism: BIC. With Rabbi Dobrusin. 9:30 a.m.

Autumn Clean-up: BIC Men's Club. 9:30 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. *Every Sunday.*

Sharsheret Meeting: BIC Women's League. 2 p.m. Sisterhood committee meetings at 3 p.m.

Jewish Concepts–for Women: Chabad. Learn the deeper meanings of the Jewish way of life. 8 p.m. *Every Sunday.*

Monday 31

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing.*

Weekly Friday night Shabbat services

Shabbat Service: AAOM. Services held at UM Hillel. Call 994-9258 in advance to confirm time.

Shabbat Service: BIC. 6 p.m.

Shabbat Service: TBE. Tot Shabbat at 5:30 p.m., followed by tot dinner. Sukkat Shalom service at 6:30 p.m. for "tot grads," preceded by dinner. Shira at 6:30 p.m. Oneg for Tot and Sukkat Shalom families at 7 p.m. Traditional Service at 7:30 p.m. Once a month Middle School Service at 7:30 p.m. For information, call 665-4744.

Shabbat Service: Ann Arbor Reconstructionist Havurah. 6:15 p.m. at the JCC the last Friday each month. Musical Shabbat service followed by vegetarian potluck. Pizza nosh for the kids at 6:00 p.m. Childcare provided during the service. All are welcome to attend. For information, call 975-6527, email mamacohen@comcast.net, or visit www.aarecon.org.

Shabbat Service: Chabad. Begins at candle-lighting time. Home hospitality available for Shabbat meals and Jewish holidays. Call 995-3276 in advance.

Weekly Shabbat services

Shabbat Services: AAOM. Morning service, 9:30 a.m. Evening service, 35 minutes before sunset. Call 662-5805 for information. Mincha/Ma'ariv with Seudah Shlisheet and Dvar Torah every week. Torah topics and a bite to eat. Discussions led by Rabbi Rod Glogower and other local scholars. Home hospitality available for Shabbat meals. UM Hillel.

Shabbat Services: BIC. 9:30 a.m. Morning childcare from 10 a.m.–12:15 p.m.

Shabbat Services: AA Reconstructionist Havurah. Learners' Service held first or second Saturday each month at the JCC from 10 a.m.–noon. Discussion-based format with changing topics, focusing on historical, geographical, and political traditions of different parts of traditional service each month. For info, email info@aarecon.org or call 913-9705 or visit www.aarecon.org.

Shabbat Services: Chabad. Morning services at 9:45 a.m. Afternoon services 45 minutes before sundown.

Shabbat Services: Pardes Hannah. Generally meets the 2nd and 4th Saturdays of each month. Call 663-4039 for more information. 10 a.m. Led by Rabbi Elliot Ginsburg.

Shabbat Services: TBE. Torah Study with Rabbi Levy at 8:50 a.m. Morning Minyan with Rabbi Delson and lay leaders at 9:30 a.m. Sanctuary Service at 10 a.m. most weeks. Call the office at 665-4744 or consult website at www.templebethemeth.org for service details.

Home Hospitality for Shabbat and Holiday Meals: AAOM. Call 662-5805 in advance.

Home Hospitality and Meals: Chabad. Every Shabbat and Holiday. Call 995-3276 in advance.

Phone numbers and addresses of organizations frequently listed in the calendar:

Ann Arbor Orthodox Minyan (AAOM)
1429 Hill Street 994-5822

Ann Arbor Reconstructionist Havurah (AARH)
P.O. Box 7451, Ann Arbor 913-9705

Beth Israel Congregation (BIC)
2000 Washtenaw Ave. 665-9897

Chabad House
715 Hill Street 995-3276

EMU Hillel
965 Washtenaw Ave., Ypsilanti 482-0456

Jewish Community Center (JCC)
2935 Birch Hollow Drive 971-0990

Jewish Cultural Society (JCS)
2935 Birch Hollow Drive 975-9872

Jewish Family Services (JFS)
2245 South State Street 769-0209

Jewish Federation
2939 Birch Hollow Drive 677-0100

Pardes Hannah
2010 Washtenaw Ave. 761-5324

Temple Beth Emeth (TBE)
2309 Packard Road 665-4744

UM Hillel
1429 Hill Street 769-0500

Shabbat Candlelighting

October 7	(Erev Yom Kippur)	6:49 p.m.
October 14	(Sukkot)	6:38 p.m.
October 21	(Simchat Torah)	6:27 p.m.
October 28	(Rosh Chodesh Cheshvan)	6:17 p.m.

The Debt, continued from page 20

"David is like a ticking time bomb. He feels his debt to his people, and his family, and hopes to lay all those demons to rest. So when the plan goes awry, his demons explode."

As research, Madden read about Peter Malkin, the agent who captured war criminal Adolf Eichmann on a street in Buenos Aires in 1960.

"Eichmann was like a hunted animal," said Madden, who brought that quality to his fictional war criminal. "My conversations with Jesper were about how do we portray a person who is capable of these monstrosities? What arrangements has he made with himself, how does he continue to justify his actions, in a way that allows him to not just live but to be involved in a branch of medicine that is enabling rather than withholding life?"

Some of the most harrowing scenes are those in which Chastain spreads her legs in the stirrups in Vogel's fertility clinic, pretending to be a patient while surreptitiously snapping photographs with a camera hidden inside her necklace.

"Her position is not only physically humiliating, it's terrifying, because he is a man who represents the destruction of her people — he is like the boogeyman," said Chastain, who read about Nazi medical experiments and studied the Israeli martial art Krav Maga to prepare for the role.

For the claustrophobic sequences in which the agents are holed up with Vogel, who sits tethered and is force-fed gruel that frequently covers his body, the actors spent five weeks on a decaying apartment set inspired by the paintings of Francis Bacon.

"We really did feel like rats in a cage," said Chastain, who conferred with Mirren to "match" the older and younger Rachels. "Perhaps more than any other character I have played, Rachel broke my heart," Chastain added.

It was Chastain who brought Rachel's heartbreaking backstory to Mirren, who agreed to use it in her own performance.

"I don't want to be too specific about it because I believe an actor must have secrets," Chastain said. "And also because it is someone's real story, which I don't want to betray." ■

Hannah Winkler, continued from page 21

That's been really enjoyable this year, meeting those kids and developing relationships with them and their families.

WJN: Tell us about this recording.

Winkler: This was the project I was working on this year. That's really why I stayed in Ann Arbor. My friend Brian Trahan produced the recording.

WJN: He and you did well. The recording has a great sound.

Winkler: Brian and Jack Stratton (son of Cleveland Klezmer musician, Bert Stratton, who I've profiled in these pages before) and I were in an a cappella group together. These PAT majors at U-M, the Performing Arts Technology kids, which both Brian and Jack were, are just incredibly talented, and they learned how to use that studio on North Campus, which is a beautiful facility. I was just so lucky to work with them, and Michael Kauffman, who now lives in New York, who was a PAT student as well. I had worked earlier in college with these guys when they had to do projects for the PAT department. They were always looking for people to record. So I recorded three songs with various friends of mine in that program, just as demos for their projects, but this compilation of six songs was my first official project.

Brian is an incredible musician, also a trained classical pianist, and he really has an ear for these lush arrangements. I love what he did with the strings. The strings on "Away from You" I just think are so special. I got to recreate that in the CD release show, in April at Elmo's T-Shirt Shop, in the venue he has below the shop. (I worked for him this year also, at one point I had four part-time jobs.) I played guitar and sang, Brian was on keys, we had an electric guitarist, my bassist and drummer, and we had a string quartet; we had a trumpet player for one of the tunes. It was so cool.

WJN: When you chose anthropology and music, was it with a specific career track in mind?

Winkler: No. No. (Laughter) Well, definitely not anthropology. I chose anthropology because I was very interested in many subjects, such as history, Middle Eastern studies, women's studies, and I thought, "I can't choose. I'm going to hopefully roll it all into one in anthropology." So that was just because I was interested in a lot of different things. But, I've always considered a career in music. Going into college I did not know what specifically I wanted to do with music, so I didn't go into the music school. I thought about choral education, I thought about going into a vocal jazz program, and I wasn't sure I wanted to do that either. I thought about conducting of various kinds, I thought about musicology, because I'm just interested in people and music, so I did this general degree, since I was in LSA. Neither of those degrees felt pre-professional to me. They were just things that I loved.

WJN: So where do you see yourself heading from here?

Winkler: I want to pursue my music, and see where it goes. I want to perform more, record more, hopefully a full-length album sometime in the future. And I am actually thinking of moving back to the east coast sometime soon and trying to establish a performing career there.

WJN: To New York?

Winkler: Yes. So that's what I see right now. I think I've come to love music very much through Judaism. The first choir I was ever in was at temple, the first song that I ever composed was a setting of Or Zarua at a Jewish camp, and like I said, the guitar playing came out of that youth group culture. Hopefully I can supplement my music with work that is fulfilling to me, more fulfilling than restaurant work, perhaps music at a temple, something along those lines. ■

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YES! **I want to continue to receive the *Washtenaw Jewish News* & the *Guide to Jewish Life* delivered to my home absolutely free**

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(*Required by Post office)

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Please return to:
WJN, 2935 Birch Hollow Dr., Ann Arbor, MI 48108 by October 1

Vitals

Mazel tov

Holden Mass on his bar mitzvah, October 1.
Benjamin Greenberg on his bar mitzvah, October 1.
Samuel Greenberg on his bar mitzvah, October 1.
Joel Bohnen on his bar mitzvah, October 15.
Sonya Newman on her bat mitzvah, October 22.
Sarah Kestenbaum on her bat mitzvah, October 22.
Michael Cohen on his bar mitzvah, October 28.
Jacob Lieberman on his bar mitzvah, October 29.
Dani Smotrich-Barr on her bat mitzvah, October 29.
Ben and Durga Singer on the birth of their daughter, Reina Lakshmi Singer, June 17.
Jerry and Elise Herman, on the birth of their grandson, Asher Jacob Goldfein, July 18.
Linda and Bruce Sokolove on the birth of their granddaughter, Charley Jo (CJ) Sokolove, August 3.
Judy and Warren Williams on the birth of their granddaughter, Olivia Rose Herranz, August 6.
Gary and Harriet Charson on the birth of their grandson, Martin Benjamin Tunk, August 13.
Diane and Kevan Wilson on the birth of their grandson, Rigby Jackson Ruffer, August 26.
Jason and Rachel Robinson on the birth of their daughter, Abigail Bea, also granddaughter of Joseph and Carol Brown.
Matt and Theda Joffe on the birth of their daughter, Catherine Mollie.
Mollie and Yossi Holoshitz on the birth of their granddaughter, Shira.
Martha and Eric Young on the marriage of their daughter, Rebecca Anne, to Benjamin Jacob Krakauer, August 28.
Lynn and Jeff Dils on the marriage of their son, Sooner Brooks-Heath, to Jenny Lawton, October 2.
Enoch and Elizabeth Brater on the marriage of their daughter, Jessica Brater, to Christopher Silsby.
Alan and Terri Mellow on the marriage of their daughter, Amy Mellow, to Jeffrey Anker.
Jonathan Brater, son of Enoch and Elizabeth Brater, on his graduation from the University of Michigan Law School, cum laude, and his role as an editor of the *Michigan Law Review.*

Condolences

Suzanne Mahler on the death of her father, Clair W. Streng, August 5.
Jack Billi on the death of his father, Rudy Billi, August 10.
Judi Davidson on the death of her mother, Frances Boigon, August 11.
Lorie Friedman on the death of her mother, Karyl Kaplan, August 13.
Tori Noe on the death of her father, Joel C. Garrett, August 30.

"YOU COULDN'T INVENT RUTH GRUBER, NOT EVEN IN A MOVIE"
-Richard Holbrooke, Special Envoy To Afghanistan & Pakistan
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RUTH GRUBER DIDN'T JUST REPORT THE NEWS...SHE MADE IT
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Executive Producer Patti Kenner will speak after the film
2009
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2010

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Main Event Chairs

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Ann Arbor, MI 48105

Join us for a 're-envisioned' Main Event. Our program begins with a wine and hors d'oeuvres reception (Dairy Kashrut under supervision of Mashgiach). Following the formal program in auditorium seating, we will close the evening with a book signing and dessert reception.

Cost is $36 per adult • $18 for high school & college students. A minimum gift of $100 per family to the Federation's Annual Campaign is required to attend. You may register online at www.jewishannarbor.org or contact Cindy Adams at (734) 677-0100 or cindy@jewishannarbor.org. Please respond by October 24, 2011.

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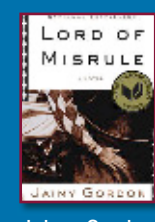
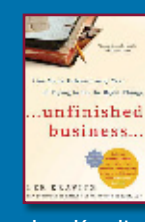


Jaimy Gordon



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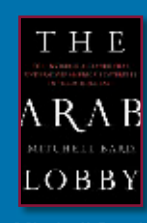

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